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Compilation

OF THE

Holy Utterances of Baha'o'llah and Abdul Baha

Concerning the Most Great Peace, War and Duty
of the Bahais toward their Government.

SECOND EDITION



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THIS is that which descended from the source of majesty, through the tongue of power and strength upon the prophets of the past. We have taken its essences and clothed them with the garment of brevity as a favor to the beloved, that they may fulfill the Covenant of God; that they may perform in themselves that which He has entrusted to them, and attain the victory by virtue of devotion in the land of the spirit:

O Son of Spirit! The first counsel is: Possess a good, a pure, an enlightened heart that thou mayest possess a Kingdom eternal, immortal, ancient and without end.

O Son of Spirit! Justice is loved above all. Neglect it not if thou desirest me. By it thou wilt be strengthened to perceive things with thine own eyes and not by the eyes of men, to know them by thine own knowledge and not by the knowledge of any in the world. Meditate on this — how thou oughtest to be. Justice is my bounty to thee and of my providence over thee; therefore keep it ever before thy sight.

BAHA'O'LLAH Hidden Words.

Compilation

HOLY UTTERANCES OF BAHÁ'O'LLAH

WAR—PEACE—DUTY TO GOVERNMENT

Praise be to God that thou hast attained. * * * Thou hast come to see a prisoner and an exile. * * * We desire but the good of the world and happiness of the nations; yet they deem us a stirrer up of strife and sedition worthy of bondage and banishment. * * * That all nations should become one in faith and all men as brothers; that the bond of affection and unity between the sons of men should be strengthened; that the diversity of religion should cease, and differences of race be annulled — what harm is there in this? Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the Most Great Peace shall come. * * * Do not you in Europe need this also? Is not this that which Christ foretold? * * * Yet do we see your kings and rulers lavishing their treasures more freely on means of destruction of the human race than on that which conduces to the happiness of mankind. * * * These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. * * *

Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind.

BAHÁ'O'LLAH. Words spoken at Acca to Prof. E. G. Browne, 1890.

If we seek to become acquainted with the truth of this matter through the accounts and stories which are in the mouths of men, the truth will be entirely concealed and hidden by reason of their manifested differences and contrariety. It is therefore best to discover the principles and objects of this people from the contents of their teachings, tracts and epistles. There is no authority nor are there any proofs or texts superior to these, for this is the foundation of foundations and the ultimate criterion. One cannot judge of the generality by the speech or action of individuals, for diversity of states is one of the peculiarities and concomitants of the human race.

BAHÁ'O'LLAH. The Bahai Revelation. T. C. p. 115.

Discord is the cause of bloodshed and entails revolution among the servants (people). — BAHÁ'O'LLAH. Words of Paradise.

* * * Hearken ye unto the voice of this oppressed one and preserve your ranks. This matter is incumbent and obligatory upon all. This oppressed one hath during nights and days uttered before the faces of all in the world that which is the key to the doors of sciences, arts, wisdom, peace, affluence and wealth. The tyranny of the oppressors could not withhold the Supreme Pen from motion and the suspicions of the doubters and evil doers could not prevent Him from declaring the exalted Word. I beg and ask of God under all circumstances to guard and purify the people of Baha from the superstitions and imaginations of the former community.

BAHÁ'O'LLAH. Tablet of the World, p. 37.

The people of wealth and men of honor and power must have the best possible regard for the respect of religion. Religion is a manifest light and a strong fortress for the protection and tranquility of the people of the world. The fear of God commands people to do that which is just and

forbids them that which is evil. If the lamp of religion remain concealed agitation and anarchy would prevail and the orb of justice and equity and the sun of peace and tranquility would be withheld from giving light. Every man of discernment testifies to that which is (here) mentioned.

BABA'O'LLAH. First Ishrak.

The tent of the divine Cause is great; it shall envelop all the nations of the world. The day is your day and a thousand Tablets are your evidence. Arise to assist the Cause, and be engaged in subduing the minds and souls of the people of the world through the host of utterance. You must show forth that which will be conducive to the welfare and tranquility of the helpless ones of the world. Gird up the loins of effort, perchance the slaves may be emancipated from bondage and find freedom. In this day the cry of justice is raised and the lamentation of equity is heard. The dark smoke of oppression hath enveloped the world and nations. Through the motion of the Supreme Pen a new life of significances is breathed into the body of words by the command of the ideal commander and the effects thereof are visible and manifest in all the things of the world. This is the most great glad-tidings which hath flowed from the pen of this oppressed One.

Say: O friends! Why fear, and whom shall ye dread? These clay-pieces of the world shall be disintegrated by a slight moisture. Your union itself shall be conducive to scattering superstitious souls. Strife and conflict are characteristic of the ferocious beasts of the earth. By the assistance of God, the sharp swords of the Babi community have been returned to their scabbards through good words and pleasing deeds. The righteous have always, through good words, taken possession of the gardens of existence.

Say: O friends! Do not forsake wisdom. Harken to the exhortations of the Supreme Pen with the ear of intelligence. No one of all the people of the world should suffer harm from your hands or tongues.

Concerning the land of Ta (Teheran) we have revealed in the book of Akdas that which is conducive to warning all in the world. The unjust ones of the world have usurped the rights of nations and are with all power and strength occupied with their own lustful desires. * * *

* * * O people! In this blessed, brilliant day, deprive not yourselves of the bounties of the bounteous One. In this day, the rains of wisdom and utterance are descending from the clouds of mercy of the merciful One. Blessed is he who renders justice in the matter and woe unto those who are unjust. In this day every knowing one testifies that the utterances, which are revealed from the pen of this oppressed One, are the greatest cause for the elevation of the world and the development of nations, Say: O people! Arise to assist yourselves through the heavenly power; that perchance the earth may be purified and purged from the idols of superstitions and imaginations which are, forsooth, the cause of the failure and humiliation of the helpless people. These idols intervene and withhold the people from progress and loftiness. It is hoped that the hand of power will assist and will deliver the creatures from the great baseness.

It is revealed in one of the Tablets: "O people of God! Be not occupied with yourselves. Be intent on the betterment of the world and"

training of nations." The betterment of the world can be accomplished through pure and excellent deeds and well-approved and agreeable conduct. The helper of the Cause is deeds and its assistant is good character. O people of Baha! Hold fast unto piety! This is that which is commanded by this oppressed One and chosen by the potent One.

BAHA'O'LLAH. Tablet of the World, p. 22.

O people of God! Exalted is his glory! Ask God to guard the sources of power and authority (rulers, *et al.*) against the evil of egotism and lust and to illumine them with the lights of justice and guidance. * * *

A king whom the pride of authority and independence does not withhold from being just, and whom benefits, opulence, glory, hosts and legions do not deprive of the splendors of the Orb of Equity, such a king shall possess a lofty station and an exalted rank in the Supreme Concourse: it is incumbent on all to assist and love such a blessed being. Blessed is the ruler who controls the reins of the ego and overcomes his wrath; who prefers justice to oppression and equity to tyranny!

BAHA'O'LLAH. Words of Paradise, p. 50.

Let every one of the kings — may God strengthen them! — arise to protect and assist this oppressed community (the Bahais). Each (Bahai) must precede the other in serving and showing love unto them. This matter is obligatory upon all. Blessed are those who practice!

BAHA'O'LLAH. The Fourth Glad Tiding, p. 84.

Great God! This sect has no need of arms. All its efforts tend toward the peace of the world. Its armies are its good actions; its arms its good deeds; its generals the fear of God. Happy is he who is equitable.

By God! These men by their patience, their tranquility, their resignation and their contentment, have become the manifestations of justice. Their submission has reached the point where they let themselves be killed rather than kill; and this, while these oppressed ones of the earth have submitted to that which hath not been recorded by the histories of the world and which the eye of the nations has never seen.

How could they have supported such terrible misfortunes, without stretching forth a hand to preserve themselves? What was the cause of their resignation and their tranquility? It was the constant interdiction of the Supreme Pen, for they have seized the reins of the commandments with the force and power of the Master of the world.

BAHA'O'LLAH. Extract from "Epistle to the Son of the Wolf," p. 75.

In every country or government where any of this community reside (the Bahais) they must behave toward that government with faithfulness, trustfulness and truthfulness. This is that which is revealed from the presence of the Ancient Commander.

It is obligatory and incumbent on the people of the world in general to assist this most great Cause, which has descended from the heaven of the will of the King of pre-existence, that perchance the fire of animosity which is ablaze in the hearts of some of the nations, may be quenched through the water of divine wisdom and lordly commands and exhortations, and that the light of union and accord may irradiate and illuminate the regions of

the world and it is hoped that through the favor of the appearances of the power of God (Kings and Rulers), the armaments of the world will be changed into peace, and corruption and conflict will vanish from among men.

BAHA'O'LLAH. Glad Tidings, p. 85.

* * * In this day it is incumbent and obligatory upon all to adhere to that which is conducive to the progress and elevation of the just government and people. In every one of the verses, the Supreme Pen hath opened doors of love and union.

We have said, and our saying is truth, "Consort with all the (people of) religions with joy and fragrance." Through this utterance whatever was the cause of foreignness, discord and disunion has been removed.

Concerning the progress of existence and the development of men: We have revealed that which is the greatest door to the trianing of the people of the world. All that has been formerly revealed from the tongue or pen of the people of the past, the king thereof is indeed revealed in this most great Manifestation from the heaven of Will of the Lord of pre-existence.

In former ages it has been said: "To love one's native land is faith," but the tongue of grandeur hath said in the day of (this) Manifestation: "Glory is not his who loves his native land, but glory is his who loves his kind." By these exalted words he taught the birds of souls a new flight and effaced restriction and blind imitation from the Book. This oppressed One hath forbidden the people of God to engage in strife and conflict, and summoned them to good deeds and to spiritual and pleasing morals. In this day the hosts which assist the Cause are good deeds and good morals. Blessed are they who adhere thereto and woe unto those who reject them!

* * *

BAHA'O'LLAH. Tablet of the World, p. 25.

* * * Truly I say: Moderation is desirable in every affair, and when it is exceeded it leads to detriment. Consider the civilization of the people of the Occident: how it has occasioned commotion and agitation to the people of the world. There has appeared an infernal instrument, and such atrocity is displayed in the destruction of life, the like of which was not seen by the eye of the world, nor heard by the ears of nations. It is impossible to reform (or remove) these violent, overwhelming evils, except the peoples of the world become united in affairs, or in one religion. Harken ye unto the voice of this oppressed One, and adhere to the Most Great Peace!

BAHA'O'LLAH. Words of Paradise, p. 54.

We have commanded the Most Great Peace, which is the greatest means for the protection of mankind. The rulers of the world must, in one accord, adhere to this command which is the main cause for the security and tranquility of the world. They (Rulers) are day-springs of the power and dawning-places of the authority of God. We beg of God to assist them in that which is conducive to the peace of the servants. * * *

BAHA'O'LLAH. Second Ishrak.

Sixth Ishrak: Is concerning union and harmony among servants (mankind). Through union the regions of the world have ever been illuminated with the light of the divine Cause. The greatest means (for this end) is that the peoples should be familiar with each other's writing and language.

* * * In this connection we have formerly revealed that which is the means for the prosperity of the world and the unification of nations. Blessed are those who attain! Blessed are those who practise! BAHÁ'O'LLAH.

This is a day wherein the gems of steadfastness must appear from the mine of man. O people of justice! Ye must be luminous like unto light and be ablaze like unto the fire of the Sinaitic tree. This fire of love will assemble all the different peoples in one court, but the fire of animosity is the cause of disunion and conflict. We beg of God to protect His servants from the evil of His enemies. Verily, He is the powerful over all things!

Praise be to God! The true One, exalted is His glory, hath opened the doors of the minds and souls through the key of the Supreme Pen. Every one of the revealed verses is a manifest door to the appearance of spiritual virtues and holy deeds. This voice and this utterance is not particularized to one country or city. The people of the world in general must adhere to that which is revealed and hath appeared, so that they may attain to the real freedom.

The greatest foundations upon which depends the administration of people are the following:

First: The ministers (counsellors, members) of the House of Justice must promote the Most Great Peace, in order that the world may be freed from onerous expenditures. This matter is obligatory and indispensable, for warfare and conflict are the foundation of trouble and distress. Etc., etc. * * *

BAHÁ'O'LLAH. Tablet of the World, p. 27.

EXTRACTS FROM TABLETS TO KINGS

O Rulers of America, Presidents, and Governors of the Republic therein!

Hearken to the strains of the dove on the branch of eternity, which are vocal with the melody of, "There is no God but me, the everlasting, the forgiver, the generous."

Adorn the temple of dominion with the embroidered garment of justice and virtue and its head with the diadem of the celebration of your Lord, the creator of the heaven and earth: thus doth the day-spring of the names command you on the part of the all-knowing and wise.

The promised One hath appeared in this exalted station, whereat smiled the mouths of existence of both the seen and the unseen.

O people, avail yourselves of the day of God! Verily, to meet Him is indeed better unto you than that upon which the sun riseth, were ye of those who know!

O concourse of Statesmen! Hearken unto that voice which is raised from the day-spring of greatness that: "There is no God but me, the speaker, the all-knowing!"

Assist with the hands of justice the broken-hearted (oppressed) and crush the great oppressors with the scourges of the commands of your Lord, the powerful, the wise!

BAHÁ'O'LLAH. Tablet to America.

* * * Remember! Where is he who was greater than thou and of more honor and dignity, and where are his possessions? (Napoleon the

Third.) Awake and be not of those who sleep! Verily he (Napoleon) put behind him the Tablet of God when We informed him of what had befallen Us on the part of the soldiers of oppression. Therefore humiliation surrounded him from all sides until he fell to dust with great loss.

Awake! Consider his condition and remember those like you who have in past times subdued the countries and governed the people. Verily, God hath made them descend from palaces to graves. Consider and be of the mindful! Verily, we desire naught of you, but we advise you for God's sake, and We will be patient as We have been through that which has befallen Us on your part, O ye assemblies of Rulers! * * *

(Frederick 3rd, then Crown Prince of Germany, during a pilgrimage to Syria, ignored Acca and the "Great Invitation," and for this he was warned in a message from Baha'o'llah that he should never rule his country. He was crowned on his sick bed and died three months later without having actually ruled Germany a single day.

Baha'o'llah revealed, in a Tablet to this sovereign the following concerning his empire: "O banks of the river Rhine! We have seen ye drenched in gore, because the swords of retribution were drawn against ye; and ye shall have another trouble. And we hear the lamentation of Berlin, though it be today in manifest glory.")

BAHA'O'LLAH. Extract from Tablet to Emperor of Germany, 1872-73.

* * * O people! Do not promise that which ye do not fulfill, otherwise what difference between you and those who say, "God is our Lord," but when He came in the shadow of the clouds they turned away and felt themselves great against God, the precious, the learned.

O people! Do not shed blood and sentence not any one save according to justice; thus are ye commanded on the part of the All-knowing, the Informed.

Verily, those who work sedition on earth, after its reformation, they have gone beyond what was limited in the Book. What a bad abode is that of the oppressors! Every soul is commanded by God to deliver the truth and work out His Cause. Those who comply with this high command should first characterize themselves with the best characteristics and attributes and then try to deliver the truth to the people, who will undoubtedly be attracted by the words of such teachers, if they be truth seekers; otherwise his words will not have the least effect in the hearts of the worshipers of God. Thus doth God teach you, verily, He is the pardoner, the merciful. Those who do wrong and oppress others, and at the same time command the people to be just, will by their own words be accused of lying and declared to be liars by the people of the Kingdom, and by those who go about the throne of thy Lord.

* * * This is a day wherein the fire speaketh through all things: "The Beloved of the two worlds hath come." And on the part of everything an interlocutor of the matter hath sprung up to listen to the Word of thy Lord, the precious, the knowing.

Verily, should we come out of the garment which We have worn for the sake of your weakness all, whosoever is in the heaven and on the earth, would not hesitate to redeem me by their souls, and to this thy Lord bear-

eth witness; but no one hears Him save those who have severed themselves from the world through the love of God, the mighty, the powerful. Dost thou imagine that thou canst quench the fire which God hath kindled in the horizons? No, by Himself, the true One, wert thou of those who know! Rather by that which thou hast done its burning is increased to a blaze, and it shall encompass the earth and whomsoever is thereupon. Thus hath the matter been decreed, and whosoever is in the heavens and on the earth could not withstand His command.

The land of mystery (Adrianople) and what is beside it shall be changed and shall pass out of the hands of the king (Sultan of Turkey) and commotions shall appear and lamentations shall arise and corruptions shall become manifest on all sides, and matters shall be altered by reason of that which hath come on the hearts from the hosts of the oppressors. The authority shall be changed and the matter shall become grievous to such an extent that the sand heaps in the desolate hills shall lament and the trees on the mountains weep, and blood shall flow from all things, and thou shalt see the people in great disturbance. * * *

* * * Today, this Servant hath assuredly come to vivify the world and bring to union whomsoever is upon the surface of the whole earth. That which God willeth shall overcome and thou shalt see the earth as the garden of el-Abha; thus hath it been written by the Pen of Command in an irrevocable Tablet. * * * Leave the mention of the chief, then mention the friend who became accustomed to the love of God and separated himself from those who associated other things with God and were of the lost. He rent asunder the veil in such wise that the people of paradise heard the rending thereof. * * * Glory be to God, the King, the all-knowing, the wise.

BAHA'O'LLAH. Extract from Tablet to Rais.

O Assembly of Kings! Verily we see you increasing your expenditures every year and placing the burden thereof on your subjects; this is naught but manifest injustice. Fear the sighs of the oppressed and his tears and do not burden your subjects above that which they can bear, neither ruin them to build up your palaces. Choose for them that which ye choose for yourselves; thus do we expound unto you that which will profit you, if ye are of those who enquire. They are your treasurers. Beware lest ye exercise over them that which God hath never done, and entrust such treasures into the hands of thieves. By them ye eat, rule and conquer, and still you make yourselves great against them. Verily, this is naught but an astonishment.

Having rejected this Most Great Peace, it behooveth you to be at peace among yourselves; perchance your affairs may be thereby improved; also to a certain degree the affairs of those who are under your shadow.

O Assembly of Rulers! Improve the accordance among you; then you will need neither many soldiers nor their accoutrements, but to a certain degree whereby ye will protect your empires and countries.

Beware lest ye lay aside that of which ye were admonished on the part of the Learned the Faithful.

Be united, O Assembly of kings, for, by this, the winds of disagreements existing among you will subside and your subjects and those around you will be at rest, were ye of those who know.

If a certain one amongst you should rise against the other, arise all of you and oppose him, for this is naught but manifest justice.

Should any one seek refuge in your shadow have him protected and betray him not, thus admonishes you the Supreme Pen on the part of the Learned, the Wise.

BAHA'O'LLAH. Extract from the Tablet to Queen Victoria, 1865.

As for those who work sedition in the earth and shed blood, and falsely consume men's wealth, we are quit of them, and we ask God not to associate us with them either in this world or in the world to come, unless they repent unto Him. Verily He is the most merciful of the merciful!

Verily, it behooveth him to turn towards God, to be distinguished in all actions from what is apart from Him, and to conform to that which is enjoined upon him in the Books: thus is the matter decreed in a perspicuous Book.

As for such as cast the command of God behind their backs and follow after their lusts, they are in grievous error.

* * * Verily those who surround thee love thee for their own sakes, while this servant loves thee for thine own sake, nor doth he desire aught save that He may bring thee nigh unto the station of grace and turn thee unto the right hand of justice. Thy Lord is witness unto that which I say.
Tablet to Shah.

* * * Look upon the past ages and generations and consider! Where are Alexander and his peers? Where are their victorious banners and their hoisted flags? Where are their pointed spears and their flying arrows? Where are their stretched necks and their lofty palaces? Where are their pitched tents and their spread and raised pavilions? Where are their effectual orders and their high strongholds? Where is the clanking of their swords and the neighing of their horses? Where are the warblings of their birds and the songs of their singers? Where are the cooings of their doves and the murmurings of their rivers? Where is he whose power has terrified the world and whose oppression has troubled nations? Where is he who boasted of authority and turned away from the Kingdom? Where is he who was overtaken with vain deceit until he turned his back to the Kingdom of might? Where is he who ruled over all regions? Where is he who violated the Covenant? Where are the excellent beauties of graceful and elegant statures? Where are the palaces of the Kaisers and the Chiefs of the Pharaohs? Where is the might of Khosroes (Cyruses) and the power of the giants? Where is he who was deluded by the ranks and file of his armies, seeing thousands of men behind him? Where is he who fled away in the atmosphere of deceits and turned away from the King of resurrection? Where are their powers, energies, might and potencies? Where are their treasures, ornaments, gold, commands and temples?

Verily, God has brought them down from the highest chambers of their palaces to the lowest abysses of their graves.

* * * We have forbidden all to work sedition and strife, and ordain that victory be gained only through commemoration and explanation. Thus hath the matter been decreed from before the merciful in His evident and clear Book.

BAHA'O'LLAH. A joint Tablet revealed for fifty-three of His followers.

HOLY UTTERANCES OF ABDUL BAHA

PRAYER

O Thou Almighty Lord!

Strengthen all mankind that they may do according to the instructions and teachings recorded in these writings, so that wars and strifes may be eliminated from the world of man; that the roots of enmity may be destroyed and the foundations of love and affection be established; that the hearts may be filled with love and the souls be attracted; that wisdom may advance and the faces become brightened and illumined; and that reconciliation and peace appear; that the unity of the world of man may pitch its tent on the "apex of the horizons," so that peoples and parties become as one nation; that different continents become as one continent and the whole earth as one land; that the sects of antagonizing and dogmatic religions be unified; that the world of creation be adorned and all the people of the earth abide in unity and peace.

Verily, Thou art the giver, the bestower, the beholder!

ABDUL BAHA. Tablets, Vol. I.

PROPHECIES

It is recorded in the blessed Gospel: Travel ye throughout the world and call ye the people to the Kingdom of God!

Now this is the time that you may arise and perform this most great service and become the cause of the guidance of innumerable souls. Thus through this superhuman service the rays of peace and conciliation may illumine and enlighten all the regions and the world of humanity may find peace and composure.

During my stay in America I cried out in every meeting and summoned the people to the propagation of the ideals of universal peace. I said plainly that the continent of Europe had become like unto an arsenal and its conflagration was dependent upon one spark, and that in the coming years, or within two years, all that which is recorded in Revelation of John and the Book of Daniel would become fulfilled and come to pass.

ABDUL BAHA. Star, Vol. 7, p. 85.

Isaiah, chapter II, verses 1 to 10: * * * This rod out of the stem of Jesse might be correctly applied to Christ, for Joseph was of the descendants of Jesse the father of David; but as Christ found existence through the spirit of God he called himself the son of God. If he had not done so this description would refer to him. Besides this, the events which he indicated as coming to pass in the days of that rod, if interpreted symbolically, were in part fulfilled in the day of Christ, but not all; and if not interpreted, then decidedly none of these things happened.

For example, the leopard and the lamb, the lion and the calf, the child and the asp, are metaphors and symbols for various nations, peoples, antagonistic sects and hostile races who are as opposite and inimical as the wolf and the lamb. We say that by the breath of the spirit of Christ they found concord and harmony; they were vivified and they associated together.

But, "they shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea." These conditions did not prevail in the time of the manifestation of Christ; for today various and antagonistic nations exist in the world, very few acknowledge the God of Israel and the greater number are without the knowledge of God. In the same way universal peace did not come into existence in the time of Christ; that is to say, between the antagonistic and hostile nations there was neither peace nor concord; disputes and disagreements did not cease and reconciliation and sincerity did not appear. So, even in this day, amongst the Christian sects and nations themselves, enmity, hatred and the most violent hostility are met with.

But in this marvelous cycle the earth will be transformed and the world of humanity arrayed in peace and beauty. Disputes, quarrels and murders will be replaced by harmony, truth and concord; among the nations, peoples, races and countries, love and amity will appear. Co-operation and union will be established and finally war will be entirely suppressed.

When the laws of the Most Holy Book are enforced, contentions and disputes will find a final sentence of absolute justice before a general tribunal of the nations and kingdoms and the difficulties that appear will be solved. The five continents of the world will form but one, the numerous nations will become one, the surface of the earth will become one land and mankind will be a single community. The relations between the countries, the mingling, union and friendship of the peoples and communities will reach to such a degree that the human race will be like one family and kindred. The light of heavenly love will shine and the darkness of enmity and hatred will be dispelled from the world. Universal peace will raise its tent in the center of the earth and the blessed tree of life will grow and spread to such an extent that it will overshadow the East and the West. Strong and weak, rich and poor, antagonistic sects and hostile nations, which are like the wolf and the lamb, the leopard and kid, the lion and the calf, will act towards each other with the most complete love, friendship, justice and equity. The world will be filled with science, with the knowledge of the reality of the mysteries of beings, and with the knowledge of God. * * *

One of the great events which is to occur in the day of the manifestation of that incomparable Branch, is the hoisting of the standard of God among all nations: meaning that all the nations and tribes will come under the shadow of this divine banner, which is no other than the lordly Branch itself, and will become a single nation. The antagonism of faiths and religions, the hostilities of races and peoples and the patriotic differences will be eradicated from amongst them. All will become one religion, one faith, one race and one single people and will dwell in one native land, which is the terrestrial globe. Universal peace and concord will be realized between all the nations and that incomparable Branch will gather together all Israel: signifying that in this cycle Israel will be gathered in the Holy Land and that the Jewish people who are scattered to the east and west, south and north will be assembled together.

ABDUL BAHÁ. Some Answered Questions, p. 73.

Rev. 16:17. The seventh angel poured out his influence upon all the world.

It is said that he poured it on the air, because the air fills every place, and the continuing verses mean the Great War that is to come. After this war everything will be at peace.

ABDUL BAHA. Notes of I. B., 1909, Acca.

TABLET TO THE EAST AND THE WEST

O ye people of the Kingdom of Abha!

There are two influences tending toward prosperity and progress which emanate from the forefront of advancement of the world of humanity. They remind the negligent and awaken them that sleep, give sight to the blind, hearing to the deaf, power of utterance to the mutes and life to the dead.

One is the influence of civilization, that development of the world of nature that concerns the material life of man. It promotes physical advancement and cultivates the social virtues. The laws and deductions of science, so indispensable to progress, are the product of lofty thoughts of sound minds, the accumulated results of the efforts of ancient and modern scholars. The most effective power for the promotion and dissemination of this influence is just government.

The other is the Divine influence, the holy and spiritual revelations which insure eternal glory, everlasting happiness, the illumination of the world, the appearance of merciful phenomena in the world of humanity and perpetual life. The fundamental basis thereof is the teachings and the precepts of the prophets, the dictates and attraction of the conscience, which belong to the realm of morality. Like unto the lamp they illuminate and brighten the depths and recesses of human realities. The effective power of this is the Word of God!

But the advancement of civilization, material perfections and human virtues will bear no fruit or result unless joined to the spiritual perfections, merciful qualities and sound morals and the happiness of the human world, which is the original goal, will not be attained. For although through the advancement of civilization and the adornment and refinement of the material world happiness is realized, and the sight of hopes fulfilled in perfect beauty wins the heart, yet, concomitantly, great dangers, severe ordeals and awful catastrophes are involved.

Now when ye behold the order and regularity of countries, cities and villages, the attractive adornment, the delicacy of the blessings, the suitability of implements, the ease of transportation and traveling, the extension of knowledge of the facts of the world of nature, the great inventions and gigantic undertakings and the fine and artistic discoveries, ye shall say that civilization is the cause of happiness and the development of the human world.

Yet again when ye glance over the inventions of infernal instruments of destruction, the creation of forces of ruin, the discovery of fiery means which cut at the root of life, it becomes plainly evident that civilization is twin with savagery and a concomitant thereof, unless material civilization be aided by divine guidance, merciful appearance, heavenly thoughts,

and becomes joined to the spiritual states, the perfections of the kingdom (of God) and the divine bounties.

Now consider how the most civilized and populous countries of the world have become storehouses of infernal articles, guns, etc., the dominions of the world a great barracks, the nations of the world armed hosts, and the kings thereof commanding generals of the battlefield. Thus hath the human world fallen into a great calamity.

Therefore this civilization and material development must be led by the great guidance; the mundane world must be made the place for the appearance of the bounties of the kingdom; material advancement must be made twin with merciful revelation. Thus may the human world appear as the representative of the heavenly assembly on the plane of existence, and the exposition of divine evidence may reveal itself in the greatest sweetness and loveliness. Thus may eternal happiness and glory find realization.

Praise be to God! For centuries and cycles the banner of civilization has been raised, the human world has day by day advanced and developed, the material world has flourished and outward perfections increased until now the world of human existence has attained great capacity for the spiritual teachings and the divine summons.

To illustrate: When a suckling babe has passed through the material grades and has attained physical growth and development, the body reaches the grade of maturity and attains capacity for the manifestation of ideal perfections and intellectual virtues. Then the signs of the endowment of perception, intelligence and knowledge, and the spiritual forces appear.

Likewise in the general world, when mankind accomplished physical development, traveled through the grades of civilization and attained the human wonders, virtues and endowments in their most consummate form, it attained capacity for the appearance and extension of the spiritual divine perfections and obtained worthiness for hearing the divine summons. Then the ensign of the Kingdom was raised, spiritual virtues and perfections became manifest, the Sun of Reality arose, the light of the Most Great Peace dawned, the solidarity of the human world was realized. We hope that the radiation of these lights may day by day become intensified and these ideal virtues magnified. Thus may the great achievement of the human world become evident and manifest, and the beloved of the love of God may become with the utmost sweetness and beauty the representatives of the (heavenly) assemblage.

O ye friends of God! Know ye verily, that the happiness of the world of humanity is dependent upon the unity and solidarity of mankind, and that material and spiritual progress both rest upon universal friendliness and love among human individuals.

Consider other living beings: that is to say, the animals that graze or fly, and those that are ferocious. The individual of every ferocious kind is separated from its kin and the members of the same species, and lives in loneliness. They exercise the utmost opposition and ferocity towards each other. When they chance to meet they immediately engage in contention and fighting and use their claws and sharpen their teeth by ferocity, such as atrocious lions and bloodthirsty wolves. Thus do the ferocious animals that live solitary and fight for their living.

But as to the tame, domestic animals of good nature and pure temperaments, such as those that fly and those that graze, they associate with each other with the utmost love — company by company they live together. They spend their time in the greatest happiness, joy and gladness. The thankful birds which are content with a few grains, practise the utmost joyousness towards one another, and sing myriads of melodies upon the pleasant plains, mountains and valleys. Likewise the animals that graze, like the sheep, deer and rabbit, live in a state of greatest friendliness and fellowship, with happiness and unity in the pasturage of the green tablelands. But the dogs, wolves, tigers and the bloodthirsty hyenas and other ferocious animals shun each other and wander lonely after their prey. Even when the animals that graze and fly come to each other's den or nest there is no opposition and estrangement manifested, nay rather, they treat one another with the utmost friendliness and affection. On the contrary, when a ferocious animal approaches the den of one of its kind the two engage in contention, even if one passes through the neighborhood of the other, it is at once attacked and if possible destroyed.

Therefore it becomes evident that friendliness and love even in the animal kingdom are the result of good nature, pure temperament and gentle behavior; while discord and estrangement characterize the ferocious brutes of the plains.

The Almighty God has not created in man the claws and teeth of the lion; nay, the human existence is made and fashioned after the best form and for the most consummate innate virtues. Therefore, it behooves man in homage for this creation and gratitude for this bestowal that he should exercise friendship and love for his kind; nay more, he should treat all living beings with justice and equity.

Again consider that the comfort, joy, rest and happiness of mankind come from love and unity; that contentions and disputes are the greatest causes of distress, misery, tribulation and unhappiness. But a thousand times alas, that humanity is ignorant and negligent concerning these matters, and every day becomes metamorphosed into the character of a savage animal, one day a ferocious tiger, again a coiling and repulsive serpent.

The sublimity of man is derived from the qualities and virtues which characterize the angels of the Supreme Concourse. Therefore, when good qualities and virtuous attributes appear in man, he is verily a heavenly personage, an angel of the kingdom, a divine reality, a merciful manifestation. And when he does contend and thirst for blood, he exceeds in ferocity the basest of brutes, for while the bloodthirsty wolf will devour one sheep in the night, in that time man will make away with a thousand victims. For man has two aspects: one the sublimity of nature and intellectual qualities, and the other the base animality and imperfections of passion.

If you travel through the continents and countries of the world, you will see, on one side, the signs of ruin and destruction and on the other the signs and monuments of civilization and construction. As to the ruin and destruction, they are signs of contention and discord, of war and battle. But order and construction are the results of the virtues of friendliness and concord.

If one travel in the central desert of Asia he will observe how many cities as great and populous as Paris and London have been ruined. From the Caspian Sea to the River Oxus naught is to be seen save forlorn and deserted prairies and deserts. The Russian railway (Trans-Caspian R. R.) takes two days and two nights to traverse the ruined cities and destroyed villages of that desert. There was a time when that land was very populous and in the highest state of civilization and development; science and knowledge were widespread, the arts and professions established, commerce and agriculture were in the utmost state of perfection and civil government and politics well organized. Now, all this great region is the habitation of desolation and shelters only the nomadic Turcoman tribes and the wandering beasts of prey.

The cities of that land, as Gorgan, Tassa, Abiavard and Shahrastan, were once famous in the world for sciences, knowledge, professions, wonders, wealth, greatness, happiness and virtue. Now, no voice or murmur is to be heard in all that land save the roar of ferocious brutes, and naught to be seen save the wandering wolves.

This ruin and destruction was occasioned by the battles and murders of the wars between Iran (Persia) and Turkan, which had become different in customs and religion. Their godless leaders made public property of the blood, the belongings and privacy of each other. This is the exposition of one instance.

Then when you travel through the world and observe it, you shall find all constructiveness and progressiveness to be signs of friendliness and love, and all destructiveness and ruin the results of hatred and enmity.

Notwithstanding this obvious fact the human world does not take warning nor wake up from its sleep of negligence. Men still engage in discord and contention; they organize armed forces and long to charge on the battlefield.

Again consider organization and decomposition, existence and non-existence. Every being is composed of many different constituents, the existence of everything is the expression of organization. That is to say: when by divine genesis organization of certain elements occurs, a being is produced. All existent beings are after this fashion. But when a defect appears in that compound and decomposition sets in, the parts separate and that being disintegrates and becomes non-existent. Thus annihilation of things is an expression of their decomposition and disintegration. The affinity and organization of the elements makes possible the existence.

To sum up: the attraction and affinity of things are the cause of fructification and production; and estrangement and disunion among things, the cause of death and annihilation. By attraction and affinity all living beings such as plants, animals and men are realized. From disagreement and estrangement dissolution results and annihilation follows. Verily, the life of the human world is that which is conducive to unity, attraction and concord of mankind.

When you pass a farm and observe a prosperous plantation with symmetry and beauty, full of plants and flowers, with an organized community, ye see proof of the fact that the farm and garden are under the care and cultivation of a skillful farmer; but if ye see confusion and dis-

order, it is an evidence that the place is bereft of the care of the gardener and a wild and uncultivated plantation results.

Therefore, it is evident that unity and concord are the result of the education of the real educator, while separation and dissection are evidence of savagery and the lack of the training of God.

If an opponent objects, saying: The nations, peoples, tribes and sects of the world have different ethics, morals, conducts, tastes and temperaments and their thoughts and opinions vary, how then can real unity become realized or absolute accord among humanity be established?

We will say that difference (or disagreement) is of two kinds: One sort is the cause of annihilation and that is like the disagreement of warring nations and fighting tribes who destroy one another, ruin homes, and cause comfort and peace to depart, exhibiting ferocity and bloodthirstiness. The other difference is an expression of variety, that is itself perfection, and the means of manifesting the graces of the All-Glorious.

Look at the flowers of the gardens! Although members of different families, having various colors, different forms and shapes, yet because they absorb the selfsame water and grow and thrive by the same breeze and are reared by the same heat and light of the one sun, this difference and variety produces greater beauty and grace, and each appears more beautiful by contrast with the other.

When the complete proof, which is the effectiveness of the Word of God, obtains, this difference in nature's ethics, habits and thoughts results in the diversification and adornment of the human world. Moreover this difference and variety is inherent and innate in the parts and members of man, which afford the means of revealing perfections. And since these members and parts (of the human organism) are under the control of the king of the spirit, the spirit interpenetrates the parts and governs even the veins and arteries. This difference and variety then is no barrier to oneness and love governed by the spirit. This diversity is indeed the greatest power of unity.

Should a garden have its trees with their branches, leaves, blossoms and fruit all of one kind, color, shape and arrangement, it would have no beauty and sweetness whatever. But if it possess various hues, different leaves, blossoms and fruit, each will intensify the decorative effect and beauty of the other. The garden will become perfect and excel in beauty, delicacy, freshness, sweetness and magnificence.

Likewise, the difference and variety of thoughts, opinions, morals and temperaments of the human world when under the guidance of the one power and the influence of the word of oneness, will shine forth with the utmost greatness, beauty, sublimity and perfection.

Today no power save the great power of the Word of God, which comprehends the reality of things, can gather together under the shade of the same tree the minds and hearts of the world of humanity. It is the motive power of all things; it is the mover of souls and the controller and governor of the human world.

Praise be to God! Today the light of the Word of God shines upon all horizons. From every nation, tribe and denomination, souls are coming

under the influence of the Word of God and have agreed and united with the utmost concord and harmony.

Many an assembly shall be organized whose members will be representatives of different nations, tribes and peoples. If one attend such a meeting he will be surprised and will imagine that those present are of one birth, one nation, one people, with the same thoughts and opinions; when, as a matter of fact, one may be an American, another a European; one from Hindustan (India), another from Turkestan; one an Arab, another a Tajik; one Persian, another Greek. Notwithstanding this they consort together with joy and sing together in the utmost unity, harmony, love and solidarity in liberty and wisdom. This is through the effect of the Word of God.

If all the powers of the world should convene they could not organize an assembly like unto these assemblies. Here with such remarkable love, attraction and zeal, different people unite in one assembly and raise their voices in unison in the center of the world. They cause the abolishment of war and murder, and the realization (and establishment) of universal peace, and the friendliness and unity of the world of humanity. Can any power withstand the power of the Word of God? No, verily, the proof is clear and the evidence complete.

If a soul open the eye of equity he will become amazed and surprised and will testify justly that all the nations and peoples of the world should be grateful and thankful to the teachings of Baha'o'llah. For these teachings make tame every ferocious animal, give speed to those who only move, transform human souls into angels of heaven and make the world of humanity the center of the manifestation of mercy. All are compelled thereby to obey and be loyal to the government.

Today no kingdom in all the world is confident and at ease, for security and confidence have disappeared from humanity. Kings and subjects are alike in danger.

The sect today which obeys the government with perfect religious honesty and practices the utmost integrity towards the nations is this oppressed sect. The proof thereof is the following: All the tribes in Persia and Turkestan are thinking of their own petty interests; if they obey the government it is either with the hope of favor or through fear of punishment. But the Bahais are well wishers of and obedient to the powers (or governments), and are loving and kind to all nations.

This obedience and adherence are enjoined as duties upon all by the Beauty of Abha (Baha'o'llah) in clear texts. Therefore, in compliance with the commandment of God they practice the utmost honesty and good-will toward the governments. If any man commit a wrong against the government he must hold himself responsible before God and consider himself a sinner deserving of punishment. Notwithstanding this it is amazing how some of the ministers of (political) affairs account all other sects well disposed, but the Bahais ill disposed.

Praise be to God! In these latter days when a great general uprising and commotion took place in Teheran and other cities of Iran (Persia), it was clearly evidenced that not a single Bahai interfered in these affairs nor troubled the populace, and for this reason they were blamed and

criticized by others, for they had obeyed the Blessed Beauty (Baha' o'llah) and interfered not at all in political matters nor disturbed any sect. They were occupied with their own affairs, trades and professions.

All the friends of God testify that Abdul Baha is entirely true to, and exhibits good-will toward the governments and nations of the world, especially the two sublime governments of the East (Persia and Turkey), for these two countries were respectively the native land and habitation of His Holiness Baha' o'llah. In all the epistles and writings He has commended and praised these two kingdoms, and has asked aid for them from the threshold of oneness. The Beauty of Abha, may my soul be a sacrifice for His beloved! prayed in behalf of their majesties, the two sovereigns (the shah and the sultan). Praise be to God! Notwithstanding these decisive arguments each day an event occurs and difficulties appear. But we and the beloved of God must not grow lax in the least in our honesty and good-will, nay rather, in the utmost devotion and trustworthiness remain steadfast in our sincerity and engage in philanthropic prayers.

O beloved of God! These days are the time for firmness and the period for steadfastness and constancy in the Cause of God. You must not look upon the personality of Abdul Baha, for he will eventually bid ye farewell. Nay, you must observe the Word of God. If the Word of God is in the ascendant, be happy, joyous and thankful, even if Abdul Baha be under a sword or beneath fetters and chains; for importance is in the holy temple of the Cause of God, and not in the physical mould of Abdul Baha.

The beloved of God must be confirmed with such a firmness that if at every moment a hundred like Abdul Baha become the target of arrows no change should occur in their decision or intention, no transformation in their zeal or attraction to God, and no abatement in their occupation in the service of the Cause of God.

Abdul Baha is the servant of the Word of the Blessed Beauty and the manifestation of absolute servitude in the threshold of the Lord. He has no other station, grade, class or power. This is my utmost hope, my abiding paradise, my Masjid-El-Aska* (Most Holy Sanctuary) and my Sadrat-el Montaha** (Divine guidance).

The great Manifestation was fulfilled and consummated in the Blessed Beauty of Abha (Baha' o'llah), and His Holiness the Supreme (the great Bab) was the herald of the Blessed Beauty, may my spirit be a sacrifice to them! Thus was it ended and for a thousand years all shall receive illumination from His lights and obtain (favor) from the sea of His favors.

O ye beloved of God! This is my wish for ye and counsel to ye. Blessed is he who is aided by God to comply with what is written on this leaf.

Upon ye be Baha' o'llah-el-Abha!

(Signed) Abdul Baha Abbas.

* Masjid-el-Aska, originally a Christian church and afterward turned into a Mohammedan Mosque by the Caliph Omar, attained great importance in the devotional estimation of the Mohammedans.

** Sadrat-el-Montaha (the furthestmost Tree) referred to a tree planted by the Arabs in ancient times at the end of a road, to serve as a guide. It usually refers to the Manifestations of God on earth. Star, Vol. 6, p. 65.

WAR — CAUSES, EFFECTS, REMEDY

* * * With the appearance of the truth the point of opposition raised its head. The former gains signal victory, the other goes into crushing defeat. The first upraises the standard of guidance, the other unfurls the banner of error.

One is divine revelation; the other satanic suggestion. The first leads us into the paradise of peace; the second hurls us headlong into the hell of war. ABDUL BAHA. Extract from Ahmad's Diary, July 2, 1913.

God has given to man the wonderful gift of scientific knowledge, by which he has discovered that none can escape this law except man himself; he alone can control, can, by his knowledge and power, rise above this law. He, like the elephant, lion, tiger, moves and has his being upon the surface of the earth; man, alone, all powerful, triumphs over the law which limits him to the surface. He dives down into the sea in submarines, he rushes over the ocean in ships; he flies into the upper air in flying machines; he traverses great continents in fast rushing trains; learning more and more to defy the law which limits his progress. Enormous distances are brought together in these days by telegraph and telephone, controlling time and space. The forms of the planets are captured by photographs, which discover much that was invisible. It is clear that man alone is able to control the laws of nature.

Look at God's great gift of power to man, by which he is able to do so much for the advancement of civilization! Then reflect on the terrible misuse of this divine gift. Instead of using it to promote love, concord and friendship between nations, behold how destruction receives its weapons, hatred and wholesale slaughter of mankind employs the inventions of science; instruments for committing injustice are manufactured, swords instead of ploughshares are forged. O, the pity of it all!

He should use his power for good, to bring the fruits of civilization into the possible possession of all men, to encourage harmony and kindness, to produce concord amongst men; for this reason God gave this divine gift. ABDUL BAHA. Talk given in Paris, France, October, 1911.

* * * Man is the noblest of creatures. He is possessed of the mineral virtues in his body. He is possessed of the vegetable virtues, to wit: the virtue augmentative, the power of growth. In the animal kingdom he presents certain qualities, or functions, peculiar to the animal state, because he is possessed of sensibilities, plus the human qualities, and that is a sound mind.

Considering this great oneness, is it behooving that man should ever think of strife and sedition? Is it meet that he should wage any war when all phenomena are at peace and interdependent? All the elements are at peace. Is it meet that man, who is the noblest of creatures, should remain ferocious? God forbid such a state!

Consider, when these contingent elements enjoy a state of commingling, or fellowship, then the result is life. It is freshness, it is radiance, it is comfort, it is composure, and conducive to life.

Just now, these phenomena, which you observe here and there, are all at peace. The sun is at peace with the earth upon which it shines. The zephyrs are at peace with the trees. The elements are at peace. When the least injury attacks them, when the least inharmony and discord occur among them, you know what happens. You will have the San Francisco earthquake and fire,—that is the result of war among the elements. Just a little quarreling will result in a big fire, such as you had in San Francisco a few years ago and all its attendant losses. This is in the mineral kingdom.

Then consider what will be the result of discord, sedition and war in the human kingdom, a superior kingdom of creation. How great will be the attendant catastrophes! This is especially so when we regard the fact that man is endowed by God with mind and intellect. Verily, mind is the noblest gift of God. Verily, it is a faculty which is an effulgence of God. This is manifest and self-evident.

For instance, consider how all phenomena other than man are subjects or captives of nature. They cannot deviate one hair's breadth from the postulates of nature. For example, the sun, although colossal, is a captive of nature. It cannot deviate one hair's breadth from the laws of nature. Likewise, all these great orbs in this interminable universe are captives of nature. They cannot deviate one hair's breadth from the regulations of nature. This earth of ours, this planet, is subject to nature. The mineral kingdom in its entirety is subject to nature. The vegetable kingdom, with all its processes of growth, is the captive of nature. The animal kingdom is the captive of nature. The elephant, large as it is, with all its huge body, cannot deviate one hair's breadth from the institutes of nature.

But this little man, small as he is, with his weak body, because he is confirmed by the mind, which is an effulgence of the divine effulgences, can break and explode the laws of nature.

For example, according to the rules of nature, man was destined to be a denizen of the earth. He was to inhabit only the earth, but through the application of his mental faculties he breaks this law, becomes a bird and soars in the air. He becomes a fish and in a submarine investigates the secrets of the sea; or he builds a fleet and sails over the seas — thus breaking the laws of nature.

All the sciences and arts which you now enjoy were once mysteries of nature and, according to the mandates of nature, they should be hidden and latent. The human intellect has broken this law and discovered the realities of objects, for it has taken these mysteries out of the plane of invisibility and has brought them onto the plane of visibility — it has classified these laws — this is contrary to the postulates of nature.

For example, electricity was once one of the hidden or latent mysteries of nature and it would have remained hidden if the human intellect had not discovered it. Man has broken the law of nature and out of that invisible treasury has taken this energy and brought it onto the plane of

visibility. Little man takes such a rebellious force as electricity and arrests it in an incandescent lamp. This is extraordinary! It is beyond the ken of nature. In a few moments the East can communicate with the West. This is a miracle! This is beyond the power of nature. Man takes the voice and arrests it in a phonograph. The voice naturally should be a free agency, for the law of nature thus demands, but man takes it and puts it in a box. This is against nature's laws. * * *

* * * Having such a great bestowal of God, which is the greatest potency of the world, is it becoming of us to remain still like the ferocious animals, like the wolves fighting each other, killing each other? This is contrary to the natural law for the world of humanity.

If the animals exercise ferocity, it is simply for their sustenance, and they are deprived of the benefit of intellect. They do not reason and cannot discriminate between justice and injustice, therefore they are excusable. But man, when he exercises ferocity, does not do it for his food or sustenance. He does it for greed. Then is it becoming that such a noble creature, with such a delightful creation, with such a sound mind, with such lofty thoughts, with all his scientific achievements, with all these liberal thoughts, with all the new discoveries, with all the great achievements of the arts, with all the possibilities facing man as to his perceptions becoming keener, as to achieving noble things in life, is it becoming for him to go on to the battle field, to spill the blood of his fellowmen?

Man in this world is the edifice of God. He is not a human edifice. If you destroy an edifice built by man, the owner of the house will feel grief indeed and will feel wrath against you. How much more when man is destroying an edifice founded by God. Undoubtedly he deserves the wrath of God.

God has created man noble. God has created man a dominant factor in creation. He has specialized man with particular bestowals; he has conferred upon him mind; he has given him perception; he has given him the faculty of memory, the faculty of discrimination; he has endowed him with keen perceptions, the five senses. With all his good gifts to man, which were to make him the manifestation of virtues, which were to make him as a radiant candle, which were to make him a source of life, which were to make him an agency of constructiveness, shall we now destroy this great edifice of God? Shall we destroy to its very foundation, this great body-social or politic?

When we are not captives of nature, when we can control ourselves, shall we allow ourselves to be captives of nature and act in accordance with the exigencies of nature?

In nature there is the law of the survival of the fittest. If humanity be not educated then, according to the natural institutes, the law of the survival of the fittest will demand of man supremacy.

What is the object of all the schools and colleges? What is the basis for the universities? They are for the purpose of rescuing man from the exigencies of nature, to relieve or rescue from him the defects of nature, and to endow him with the capability of controlling the benefits of nature.

Consider: Were you to relegate this plot of ground here to nature, leave it in its primordial status, it would become a thorny place and useless

weeds would grow therein; but when we cultivate it, it becomes fertile soil, yielding a harvest. * * *

Therefore, the world of humanity should not be left to its naturalism. It has need of education, and according to the divine education, must it be educated. The holy, divine Manifestations of God, were teachers. They were the gardeners of God, in order that they might transform the jungles into fruitful orchards and make of the thorny places delightful gardens.

Then what is the particular function of man?

It is that man should rescue himself, save himself, from the defects of nature, and become qualified with the ideal virtues.

Is it behooving for us to sacrifice these ideal virtues and these possibilities of advancement? God has endowed us with a power whereby we can even overcome the laws of nature. Ours is the power to wrest the sword from nature's hand and then use that sword against nature itself. Is it meet that we should be captives of nature still and fail to act according to the exigencies of nature, which demand the law of the survival of the fittest? That is, shall we allow no difference to exist between us and the ferocious animal, but continue exercising a ferocity like unto it?

There is no baser state than that of the ferocious type. There is no greater degradation for man than this. There is no worse debasement than the battlefield. It is the cause of the wrath of God. It is the cause of the destruction of the foundations of man.

Praise be to God! I find myself in an assemblage, the members of which are all peace-loving and advocates of international peace, the thoughts of all being for the oneness of humanity, and the ambition of all being to render service to the cause of humanitarianism.

Thus I supplicate God that He may confirm and aid you, that each one of you may at last become a professor emeritus; that each one of you may become the cause of spreading science; that each one of you may become a standard bearer for peace and a bond connecting the hearts of men.

His Holiness Baha'ollah fifty years ago declared the necessity of peace among the nations, and the necessity of liberalism in the form of peace among the religions. He declared the necessity of peace among the races and peace among the countries. He says that the fundamental basis of all religions is one; that religion was aimed to be a bond to unite in fellowship all men; that the differences which have arisen are due to blind imitation (or dogma), and that these dogmatic institutes are distinct from the foundations of the prophets; that because the blind imitations are various, they have caused differences and sedition, but that if the reality underlying religious teachings should be investigated all the religions would be unified — that religion would be the cause of unity and accord, the cause of binding together the hearts.

If a religion should prove to be the cause of dissension and discord, He declared it is better to do without religion entirely, for religion then is a harm, and the absence of that which is a harm is better than its presence.

Religion was destined to be a remedy of God. It was to be a panacea for the ails of humanity. It was to be a salve for the wounds of man. But if its misapplication, or misuse, has caused such havoc, causing battle

and war among men, causing bloodshed among humanity, no religion is better than religion.

He emphasized international peace exceedingly. He declared humanity to be mankind — one. All are the progeny of Adam. That is, they are all the lineage of one personage, one family. However, it has become such a big family, such a large family. You cannot conceive of various races or distinct types in one family. If some of the members of a family were of a certain person, and some were members of the offspring of another person; in other words, if we had two Adams for our father, then we might say we had some difference. But because we belong to one progeny, one family, and they are not various or divergent, therefore such names distinguishing one from the other as "This is Italian, this is German, this is French, the other is Russian"—this is nonsense. We are all human and we are all the servants of God. * * * Then what is this superstitious idea?

All these distinctions or boundary lines have been created by people who were despotic. Their aim was fame, their aim was conquest of land and they made use of the patriotic feeling.

They themselves enjoyed luxuries in their lofty palaces, surrounded with every ease and affluence, enjoying the most delightful foods, enjoying feathery couches for sleep, and for exercise preferring the ball-room. To the poor people — the farmers, the laborers, the soldiers — they said: "Go to the battle field while we are enjoying ourselves. We are captains and officers; you are soldiers. Go to the battle field." The others said: "You are destroying our homes. Why?" They answered: "Because they are Germans; we are French." But those who instigated it were all self-occupied. They did not let go of their pleasure, but the blood of the innocent poor was shed. For what? For a supposition such as "This is German, the other is French," when both are human, both belong to Adam, one family, one people.

This prejudice, or limited patriotism, is so often used when patriotism in the larger sense includes all nationalities. There must be peace among all nations. God created one earth, one sphere, one globe and one mankind. This earth was to be the habitation of man. But we have come forth and have imagined certain suppositional boundary lines. They are purely imaginable, yet we pronounce one section Germany, the other France, and we let them fight. We say, "O, this is Germany; this is patriotic; this is a great country and should be helped and assisted," but of the other: "Let it go down; let us destroy it; it is evil; it is a bad country; the people ought to be killed." Why? The line is imaginary, absolutely, and for these imaginary boundary lines is it becoming for the precious blood of man to be spilled, and for him to behead his fellowmen? For what?

After all, a claim for territory is a claim just for the dust — the love of, or attachment to, dust. Did you ever stop to think that we live on this earth of dust for a few days and then we remain beneath it forever? So it is our graveyard eternally. Is it becoming for man to fight for his graveyard, which devours him, an eternal cemetery? For man to fight over his grave, to kill one another for his grave — what an ignorance!

What an inadvertence! What thoughtlessness on the part of man!

I hope that you people are reasonable enough not to fight over your graves, and that you will enjoy the utmost of fellowship, like one family — brothers, sisters, mothers, fathers — enjoying peace and having a good time.

ABDUL BAHA. *Star*, Vol. 3, No. 12, p. 11.

When we glance at history we find that from the beginning up to the present day strife and warfare have prevailed among men. It has either been religious war, a warfare of races, or a war among the nations. All of these wars have arisen from the ignorance of humanity, because of misunderstandings, and through the lack of the education of human kind.

Let us first touch upon religious warfare. It is self-evident that the divine prophets have appeared for no other purpose than to establish love and amity among humanity, for they were the shepherds and not the wolves. The shepherd comes forth to gather together his flock. He has not come to scatter his flock and to create strife among them. Every divine shepherd has gathered together a certain flock which formerly had been scattered.

Among the shepherds was His Holiness Moses. He assembled the various tribes of Israel and united them; afterward He took them over to the Holy Land. At a time when the tribes of Israel were scattered and dispersed He was able to unite them, to assemble them together, and cause their development along degrees of human progress. By Him their degradation was transformed into glory, their poverty changed into wealth. Their vices were replaced by virtues until they reached such a zenith that the Solomonic Sovereignty was made possible, and the fame of their glory reached the East and the West. Hence it is evident that His Holiness Moses was a divine shepherd, for he united the scattered tribes of Israel and gathered them together.

When the Messianic star dawned He declared: "I shall gather together the scattered tribes or flocks of Moses." He not only united the flocks of Israel, nay rather, he was confirmed in bringing together the Chaldeans, Egyptians, Syrians, Ancient Assyrians and Phoenicians. These people were in a state of utmost rancor; they were thirsty for the blood of each other; attacking one another with the ferocity of animals. But His Holiness Jesus Christ united them, assembled and cemented them together, established a bond of love among them so that strife, rancor and warfare were banished. Therefore, it is evident that the divine religions are meant to create a bond of love among humanity and to bind the people together for no other purpose than amity. Divine religion is not a cause for discord and disagreement. If religion be the cause of discord and difference, then no religion is preferable, for religion is meant to be life to the body-politic. If it be the cause of death to humanity, then its non-existence is preferable. Therefore, in this day religion is to be sought, for religion and religious teachings may well be likened to remedies. If a remedy be productive of worse symptoms, the lack or absence of the remedy is preferable.

At a time when the Arabian tribes and nomadic people were in the utmost state of division, thirsty for the blood of each other, living in the

deserts under lawless conditions, strife rampant among them, not a single soul enjoying composure, no tribe at ease,— at such a critical time Mohammed appeared. He gathered them together and reconciled them toward each other, united and caused them to agree, so that no strife and warfare remained.

The Arabian nation immediately advanced until their sovereignty progressed and extended as far west as Spain and Andalusia. From these premises we may conclude that the foundation of the divine religions is for peace and not for strife, warfare and shedding of blood.

Inasmuch as the foundation of the religions of God is one reality which is love and amity, these warfares and dissensions are caused by imitations which creep in afterwards. Religion is a reality, and reality is one. The fundamentals of the religions of God are one in reality. There is no difference in the fundamentals. The difference is caused by the imitations which arise later, and inasmuch as imitations differ, strife, discord and quarreling take place. If the religions of this time should forsake imitations and seek the fundamentals, all of them would agree and strife and discord would pass away. For reality is one and not multiple.

As to racial wars, these are caused by purely imaginary racial differences. For humanity is one in kind, it is one race, it is one progeny, inhabiting the same globe, and in the original genesis no difference obtains. God has created all humanity. God has not originally created Frenchmen, Englishmen, Americans, Germans, Italians or Spaniards. There is no difference as regards creation and kind; all belong to one household; all are the leaves of one tree; all are the flowers of the same garden; all are the waves of the same sea.

Let us glance at the animal kingdom. We find the animals do not observe any distinction. If you gather together the sheep of the East and those of the West, they would mix quite harmoniously. * * * They would live together in the utmost accord. They would gather together and enjoy the same pasture. There is no racial difference among them. If the birds of the East and the birds of the West were together, they would be found in a state of the utmost unity and amity. There would not be any distinctions observed. We find virtues in the animal. Is it becoming of man to be deprived of those virtues? The animal does not observe those imaginary distinctions. Is it becoming for man to observe them? Man is reasonable, has the manifestation of the divine bestowals, the perceptive faculty, adoration, memory, and with all these divine bestowals, shall he allow these racial ideas to change him? * * * Through these superstitions shall he wage war? Is this becoming? God forbid! Not at all! * * * They are purely imaginary.

As to the war which has been caused by nativity: the idea that this is an eastern nativity, the other is a western, this is a northern and this is southern: this is likewise purely imaginary. The globe of this earth is one globe and it is the nativity of all humanity; therefore, the human race should not observe any of these distinctions which are conducive to war. We have come from the East. Praise be to God, we find the American continent prosperous, its climate most delightful, its weather salubrious, the inhabitants possessed of courteous manners and the United

States Government a fair government. Is it becoming for us to entertain anything but love for them? * * * This would be utter ignorance to which man must not condescend. Man must investigate realities and the reality is this: that all humanity is one in kind, that this earth is one globe and therefore one home. Hence it is proved that the factors and causes of warfare are entirely false. Grant this!

Consider what is taking place in Tripoli. How many poor are being killed, how much blood is being shed on both sides! How many children become fatherless; how many fathers loose their sons; how many mothers bemoan the loss of their dear ones! And what is the result after all? Nothing. Is it just, is it becoming for man to be so bloodthirsty? Consider how domestic animals never cause animosity; that is an attribute of the ferocious animals.

For example, if you gather together a flock of one thousand sheep they do not cause the shedding of blood. If you bring together many flocks of birds, no war takes place. But when wolves, dogs and lions meet they fight. Even these ferocious animals are ferocious because of their necessity for food; they are in need of ferocity. Without ferocity they would be bereft of food. But man does not need to exercise that sort of ferocity, his livelihood is made possible otherwise. Out of greed, enmity and self-glory, the blood of the oppressed is spilt. The great ones among the nations rest and enjoy luxuries in their palaces, but send the poor common people to the battlefield. They offer them as targets before the cannon. Every day they invent new instruments of destruction to destroy more fully the foundations of the human race. They are absolutely merciless toward their kind — toward these mothers who have so tenderly cared for their sons.

* * * In Persia, among the various nations and peoples, religions and denominations there existed the greatest animosity, envy and hatred. At that time all the other nations of Asia were in the same condition. The religions were hostile toward one another; the sects were at enmity; the races were filled with hatred; the tribes were constantly at war. At all times strife, warfare and bloodshed prevailed. Men shunned each other and were thirsty for each other's lives. They considered the greatest glory for man was to be able to kill many of his kind. Each religionist considered the killing of one belonging to another religion or denomination a great and praiseworthy deed.

At such a time as this Baha'o'llah appeared in Persia. He founded the oneness of the world of humanity. He declared that all humanity is the servant of God, and that God is kind to all; that He created all and provides for all; that He nurtures all; therefore why should we be unkind. Inasmuch as God is kind and merciful to all His creatures and manifests His care and good-will to them in every way, why should we show forth that which is contrary? Inasmuch as God loves all, why should we entertain animosity or envy? For if God did not love all, He would not have provided for all; He would not have created man, He would not have trained him. Now that He has created, provided for and preserved man, it is, therefore, evident that God is kind to all. Why then should man be unkind to man? This is the divine policy. Should we consider human

policy to be better than the divine policy? Is that conceivable? Is not that impossible? Therefore, we must emulate the policy of God. Just as God deals with humanity so kindly, so lovingly, we must deal with each other.

Baha'o'llah declared the Most Great Peace and International Arbitration. He voiced His sentiments with regard to peace in numerous epistles upon that subject which were scattered broadcast throughout the East. He wrote to all the kings and crowned heads, encouraging all and admonishing them in regard to peace. He made it evident with conclusive proofs that the happiness and glory of humanity can only be insured through peace. This took place about fifty years ago. Because He promulgated international peace and gave numerous instructions about it, the kings of the Orient arose against Him, for they did not find their personal benefits advanced thereby. They arose to persecute and molest Him; inflicted upon Him every torment, imprisoned Him, bastinadoed Him, banished Him, eventually confined Him to a fortress. Then they arose against those who followed Him. For the establishment of international peace the blood of twenty thousand Bahais was spilt. How many homes were destroyed! How many of the young were made captives! How many of the houses were pillaged! Yet none of them waxed cold. Even unto this day they still persecute them, for the Bahais put forth the greatest efforts. They not only promulgate principle, they are people of action.

Now you see the same people who were formerly at enmity and strife in Persia — people of various religions and denominations — through the great teachings of Baha'o'llah, living in the utmost peace. Enmity has passed away and they exercise the utmost love toward all mankind. For they know that all are the servants of God.

At most it is simply this: that some are still ignorant, they must be educated. Some are sick, they must be treated. Some are as children, they must be helped to reach the age of maturity. We must not molest anyone because he is an infant or child. We must not be inimical to anyone because he is still ignorant. We must not reject anyone because he is sick. But we must treat the sick, educate the children until they reach the age of maturity and help those who are ignorant in order that they may reach knowledge. Therefore, the essentials of the foundations of the religions of God are love and amity among all humanity. If a divine religion should be productive of discord among society, it is a destroyer and not divine, for religion means unity and binding together.

Mere knowledge of anything is not sufficient. We all know that justice is good, but there is need for volition and executive force to carry it out. For example, should we think it good to build a church, simply thinking of it as being a good thing will not help its erection.

All of us know that international peace is good; that it is conducive to the general welfare of humanity and the glory of man; but we are in need of will, volition and action. We must act. Inasmuch as this century is a century of light, it has capacity for action. Necessarily these principles will spread among all men until they reach the degree of volition and attain to the status of action. Surely this is so, for the time is ripe for it. The human race knows, verily, that war is a destroyer of the

human foundation, and in all countries of the world there are those who favor this issue. When I came to America I found this to be an exceedingly progressive country, the people in a state of readiness, the government a just one, and equality established to an extraordinary degree.

Now inasmuch as the standard of international peace must needs be hoisted, I hope that it may be hoisted upon this continent, for the American continent is more deserving, has greater capacity therefor, and is not like other countries. If other nations should take such a step everybody will misinterpret the motive.

For example, if Great Britain should take the step, it will be said that it is done in order to insure the safety of her colonies. If France should hoist the standard, they will say she has some interest therein. If Russia should raise the ensign, the whole Russian nation would say it is an effort to preserve the homogeneity of Russia. But the American government has no selfish interest in this. You have, strictly speaking, no colonies to preserve. You are not endeavoring to extend your domains, nor have you any need for territorial aggressiveness. Therefore, if America takes the first step toward this direction, it is certain to be ascribed to altruism. It will be said by humanity, "There was no other purpose than altruism and service to mankind." Therefore, it is my hope that you may be the cause, and that you may hoist this banner, for this banner will be hoisted. Raise it aloft, for you are deserving above all other nations. In the other countries there are many who are waiting for this summons, anxiously anticipating this call from some nation bidding all to the Most Great Peace, for the people are distressed because of the excessive and irreparable damage of war. Thousands of farmers are taxed and expenses are collected for war. Every year the tax increases and the people have come to their end. Just now you can say Europe is a battlefield; like ammunition ready for a spark, and one spark can set aflame the whole world. Before these complications and colossal events happen, take a step and prevent it.

The foundations of all the divine religions are peace and amity; but misunderstandings have crept in. If these misunderstandings disappear you will see that all the religious agencies will work for peace and promulgate the oneness of human kind, for the foundations of all is one reality and reality is not multiple or divisible.

For example, His Holiness Moses founded this reality and the light of this reality shone forth in all the religions. His Holiness Baha'ollah proclaimed this reality and promulgated the Most Great Peace. In the prison He rested not until He lighted this lamp in the East.

Praise be to God, all the people who have accepted the teachings of Baha'ollah are peace lovers and are ready to sacrifice their lives and forfeit their fortunes for it. Now let this standard be hoisted in the West and many shall respond to the call. Just as America has become renowned because of her discoveries, inventions and skill, famous for the equity of her government and colossal undertakings, may she also become noted for the Most Great Peace. Let this be her undertaking and let it spread from her to other countries. And I pray for all of you that you may render this service to the world of humanity. ABDUL BAHÁ. *Star*, Vol. 5, pp. 131-137.

All prejudices, whether of religion, race, politics or nation, must be renounced, for these prejudices have caused the world's sickness. It is a grave malady which, unless arrested, is capable of causing the destruction of the whole human race. Every ruinous war with its terrible bloodshed and misery has been caused by one or another of these prejudices.

The deplorable wars going on in these days are caused by the fanatical religious hatred of one people for another, or the prejudices of race or color. Until all these barriers created by prejudice are swept away it is not possible for humanity to be at peace. For this reason Baha'o'llah has said, "These prejudices are destructive to mankind."

Contemplate first the prejudice of religion: Consider the nations of so-called religious people. If they were truly worshipers of God they would obey His law which forbids them to kill one another.

If priests of religion really adored the God of love and served the divine light they would teach their people to keep the chief commandment, "To be in love and charity with all men." But we find the contrary, for it is often the priests who encourage nations to fight. Religious hatred is ever the most cruel.

All religions teach that we should love one another; that we should seek out our own shortcomings before we presume to condemn the faults of others; that we must not consider ourselves superior to our neighbors. We must be careful not to exalt ourselves lest we be humiliated.

Who are we that we should judge? How shall we know who, in the sight of God, is the most upright man? God's thoughts are not like our thoughts. How many men who have seemed saint-like to their friends have fallen into the greatest humiliation. Think of Judas Iscariot; he began well, but remember his end. On the other hand Paul the Apostle was in his early life an enemy of Christ, whilst later he became His most faithful servant. How then can we flatter ourselves and despise others?

* * * Concerning the prejudice of race: it is an illusion, a superstition pure and simple, for God created us all of one race. There were no differences in the beginning, for we are all descendants of Adam. In the beginning, also, there were no limits and boundaries between the different lands; no part of the earth belonged more to one people than another. In the sight of God there is no difference between the various races. Why should man invent such a prejudice? How can we uphold war caused by an illusion.

God has not created man that they should destroy one another. All races, tribes, sects and classes share equally in the bounty of their heavenly Father.

The only difference lies in the degree of faithfulness, of obedience to the laws of God. There are some who are as lighted torches, there are others who shine as stars in the sky of humanity. The lovers of mankind, these are the superior men, of whatever nation, creed or color they may be. For it is they to whom God will say these blessed words, "Well done, my good and faithful servants." In that day He will not ask, "Are you English, French, or perhaps Persian? Do you come from the East or from the West?"

The only division that is real is this: There are heavenly men and earthly men; self-sacrificing servants of humanity in the love of the Most

High, bringing harmony and unity, teaching peace and goodwill to men. On the other hand there are those selfish men, haters of their brethren, in whose hearts prejudice has replaced loving-kindness and whose influence breeds discord and strife.

To which race or to which color belong these two divisions of men,—to the white, to the yellow, to the black, to the east or to the west, to the north or to the south? If these are God's divisions why should we invent others?

Political prejudice is equally mischievous, it is one of the greatest causes of bitter strife amongst the children of men. There are people who find pleasure in breeding discord, who constantly endeavor to goad their country into making war upon other nations. And why? They think to advantage their own country to the detriment of all others. They send armies to harass and destroy the land in order to become famous in the world, for the joy of conquest. That it may be said: "Such a country has defeated another and brought it under the yoke of their stronger, more superior rule." This victory bought at the price of much bloodshed is not lasting. The conqueror shall one day be conquered, and the vanquished ones victorious. Remember the history of the past: did not France conquer Germany more than once, then did not the German nation overcome France? We learn also that France conquered England; then was the English nation victorious over France.

These glorious conquests are so ephemeral. Why attach so great importance to them and to their fame as to be willing to shed the blood of the people for their attainment? Is any victory worth the inevitable train of evils consequent upon human slaughter, the grief and sorrow and ruin which must overwhelm so many homes of both nations? For it is not possible that one country alone should suffer.

O why will man, the disobedient child of God, who should be an example of the power of the spiritual law, turn his face away from the divine teachings and put all his effort into destruction and war!

My hope is that in this enlightened century the divine light of love will shed its radiance over the whole world, seeking out the responsive heart's intelligence of every human being; that the light of the Sun of Truth will lead politicians to shake off all the chains of prejudice and superstition and with freed minds to follow the policy of God: for "Divine Politics" are mighty, man's politics are feeble! God has created all the world and bestowed His divine bounty upon every creature. * * *

ABDUL BAHÁ. Paris Talks, p. 136.

The prejudice of race is mere superstition, for God created us all men of one race. In the beginning there were no limits, no boundaries put to the different lands. There should be no different nations. We are all men, all descendants of Adam. We must not think of a man as an Englishman or a Frenchman or a Persian. This is all mere superstition.

How can we uphold a war that is caused by superstition? God has not made men to destroy one another.

In the eyes of God all races, tribes, sects and classes are equal. He sees no difference in them. The only difference existing between men

in God's sight is in the degree of service. The lovers of humanity, these are the superior beings, of whatever race, creed or color. There are some who shine as lamps and there are others who rise like stars in the sky of humanity. In short, the only difference existing between men is this: there are earthly men and heavenly men. God does not ask if a man comes from the east or the west, from the north or south.

A great cause of division among the people is political prejudice. There are people who find pleasure in causing discord. These people love only their own country, even to the destruction of others. They collect armies and send them to destroy other nations in order to achieve worldly fame, for the joy of hearing people say: "Such a country has defeated another and brought it under the yoke of a superior government." This glory is bought at the price of blood and yet is not lasting. Those who have triumphed will in their turn be conquered, and those who are subjected will in due time become victorious. Consider the history of the past. How many times has the French nation conquered the German nation and yet France herself has been conquered by Germany. It is the same when we remember the past relations between England and this country.

As these victories are only temporary, why do men attach so much importance to them and shed blood for their sake? Men should be an example of the power of divine teaching and faithful to the law. Why does he put all his effort into destruction and separation?

I hope that in this luminous century the divine light will shed radiance over the whole world and that the divine bounty will seek out every man. The light of the Sun of Truth is for all. Humanity will be freed from the chains of prejudice and superstition.

We must follow God's policy. Man's policies are weak, but the policy of God, the Creator of all, is strong; it is the best and we must follow His example. He gives alike to all of His divine bounty. We are all His servants, the servant follows his master's example. * * *

ABDUL BAHÁ. Star, Vol. 3, No. 2, p. 3.

Question: I understand you are a messenger of peace to this country. What is your opinion about modern war? Shall the great nations maintain armament and defenses as a guarantee or warrant against war? * * * Shall the nations have an international police navy which protects and insures peace in the world, or shall they disarm and have no navies?

Abdul Baha: Everything that prevents war is good.

Question: Christ said that he came to make war. Cæsar was great in history because he was great in battle and military skill.

Abdul Baha: We have the history of the world for nearly six thousand years. Before that there is no record. During these six thousand years there has been constant war, strife, bloodshed. We can see at a glance the results, achievements and outcomes of war. The history of warfare and strife is known, the effect apparent. Have we not a sufficient standard of experience in this direction? Let us now try peace for a while. If good results follow, let us adhere to it. If not let us throw it away and fight again. Nothing will be lost by the experiment.

Question: Evolution has now reached a period in the life of nations where commerce takes the place of warfare. Business is war, cruel, merciless.

Abdul Baha: True! War is not limited to one cause. There are many kinds of war and conflict going on: political war, commercial war, patriotic war and racial war; this is the very civilization of war.

Question: Do you consider the next great national war necessary?

Abdul Baha: I hope your efforts may be able to prevent it. Why not try peace for a while? If we find war is better, it will not be difficult to fight again; but if we find that peace is the glorification of humanity, the impulse of true civilization, the stimulus to inventive genius and the means of attainment to the good pleasure of God, we must agree to adhere to it and establish it permanently.

Question: * * * I am an advocate of peace from another standpoint. I would make war so expensive that the nations could not afford to fight and therefore would agree to maintain peace.

Abdul Baha: The product of human invention, genius and the outcome of human disposition to kill and fight have well-nigh reached their limit. It seems as if the art of war could not be carried further. In ancient times when nation fought against nation, probably one thousand would be killed in battle, the expense would not be great, the outcome of victory decisive and final; but in modern times the science of war has reached such a stage of perfection that in twenty-four hours one hundred thousand could be sacrificed, great navies sent to the bottom of the sea, great cities destroyed in a few hours. The possibilities are incalculable, inconceivable, the after effects even more dreadful than the initial shock. In Egypt, the fellaheen who till the Nile banks, gather four or five harvests from the soil. Suppose they are called away from their peaceful pursuits, take up arms, expend their possessions for powder and go to war. The first consequences are grievous enough, but the after results are even more deplorable. The country suffers beyond all power of estimation; agriculture is crippled, abandoned, sustenance fails, poverty and suffering continue long afterward. Furthermore, how many wars have been in the Orient during past centuries; war and peace in constant succession; but your country America remained unaffected by them or their consequences. The news of war might reach Europe and America long after it had happened. But all this is changed in the present century. As soon as war is declared in any part of the world, all human attention is directed toward it; commerce and the machinery of nations are paralyzed; the whole world thrown into a condition of grave uncertainty. Therefore, it is evident that the time has come to end war and establish peace. This is an exigency and requirement of the present century. * * *

Abdul Baha: War is the most preventable accident. * * *

History shows that in war between the Roman and Persian empires, extending over a period of twenty years, in which one hundred thousand men were engaged upon each side, only five or six thousand were killed. In modern warfare there are bombs which kill men like stripping leaves from a tree. An Egyptian general who had served in war against England was accused of cowardice at a meeting in Syria. He asked those present,

"Have you ever seen an English shell? When you see one explode among troops you will be excused for defeat and cowardice." * * *

* * * The greatest intelligence of man is being expended in the direction of killing his fellowman. The discovery of high explosives, perfecting of death-dealing weapons of war, the science of military attack, all this is a wonderful manifestation of human intelligence, but in the wrong direction. You are a celebrated inventor and scientific expert whose energies and faculties are employed in the production of means for human destruction. Your name has become famous in the science of war. Now you have the opportunity of becoming doubly famous. You must practice the science of peace. You must expend your energies and intelligence in a contrary direction. You must discover the means of peace. Invent guns of love which shall shake the foundations of humanity.

The guns you are now building cause the death of man; you must build guns which will be the cause of life to humanity. Henceforth your life and energy should be given to this blessed purpose. You must work and experiment along this line. This work and accomplishment will be more wonderful than all you have done heretofore. Then it will be said by the people of the world, this is an inventor of the guns of war, discoverer of high explosives, military scientist, who has also discovered and invented means for increasing the life and love of man; who has put an end to the strife of nations and uprooted the tree of war. This will be the most wonderful accomplishment of any human being. Your name will glow with mention throughout the history of ages and ages. Then will your life become pregnant and productive with really great results. Consider this: the inventor of high explosives has discovered the means of universal peace. An active worker in the science of war has become a factor in the assembly of love. Then will your name be recorded in the pages of history with a pen of gold. No man in history will equal you in fame and greatness. You will be doubly renowned. God will be pleased with you and from every standpoint of estimation you will be a perfect man.

ABDUL BAHÁ. Star, Vol. 3, No. 7, pp. 5 and 10.

The news of the great battle of Benghazi, where men fought in a hand to hand fight from morning till evening, makes me wonder at the human wickedness and savagery that still exists in the world. Animals, when they fight, have an immediate cause and they are but creatures of passion; but how sad it is to think that men who are higher beings can descend to shed blood for the possession of land — the highest of created beings fighting for the possession of the lowest existing thing of creation, earth. Land, earth, belongs to no one people but to all people. In truth it belongs to man for a short time and then is left. It is for their tombs they are fighting like this. There is nothing in this world so horrible as the tomb, the abode of the dead bodies of men. It is for that all this blood is being spilt. This war is being carried on for the satisfaction of the few who are making money out of it, it is for the sake of worldly gain. All this misery, this troublous time is breaking the hearts of many men and women. How sad it is to think of all the fathers deprived of their sons, the wives of their husbands, the little children of their fathers. There is nothing so

terrible as human savagery. I pray that each one of you may turn your heads and minds towards unity and love. Those men are thinking of killing one another, you must think life. They think of war, you must work to bring about peace. They destroy, you must construct. They draw their swords on one another, you must fall into one another's arms.

Praise be to God, all this war will disappear in time. How many seemingly impossible things we see coming to pass in these days! Nothing is impossible to divine generosity. Sincerity, generosity and love is needed to conquer the hatred of man. Do not despair, for your work will succeed. Show love to all beings and turn your faces towards the light of the world. Be reassured. Without doubt if you engage in these thoughts you will enjoy success. Already in days gone by those who have dreamed of peace have not been disappointed. God never forsakes those who struggle and pray. Your prayers are heard and will be answered and you will become helpers in the cause of universal brotherhood.

ABDUL BAHA. Paris Talks, p. 23.

Animals fight, and when they fight it is for a cause, an end to be gained. Men are fighting now for what? For the ground, our sepulchre, our tomb, our cemetery!

The earth is the first and lowest of terrestrial things created by the divine will — our death not our life — and these men are fighting not for liberty or an ideal, but for ground. * * *

* * * God has not forgotten the world and no matter how black have been its conditions, there have always been societies established for the cherishing of love and equality and fraternity.

You are a people banded together to increase friendship among nations and races and brotherhood among men. So now, while these men are creating death, you think life; while they are guilty of cruelty, you think tenderness; while they make destruction, you think construction; while they create war, you think peace.

We must hope. We must not despair. We must look forward to the time when war and dissensions will disappear, when love and unity will reign and the light of God will shine upon all banners and into all hearts and unite them to one another and to Him.

ABDUL BAHA. Star, Vol. 2, No. 14, p. 4.

In this day the majority of mankind is endeavoring to destroy the foundations of the happiness of the world. How many are engaged in the invention of means for the destruction of human kind. How many are employed in the science and practice of war. How many are occupied in various kinds of strife and antagonism, how many stand ready to shed the blood of innocent men — their brothers. So it is that history is blackened with this record of human intention and accomplishment. Every hour war is threatened upon some new pretext; today patriotism is its basis, tomorrow religious prejudice, racial egotism, territorial greed, commercial selfishness — it matters little what the excuse may be — blood is shed and human beings are torn to pieces upon battlefields. Political interests clash, a great war follows, sadness, gloom and cruelty envelop the world.

But you are endeavoring to uplift the standard of peace in the world. You must continue to work until the world is released from these prejudices which are bringing about such inhuman conditions. For the clouds of war will surely vanish from the horizons. There is no doubt that your work is the greatest work and its outcome certain.

You must rest assured and let there be no traces of doubt in your souls that God is your assister and helper. The heavenly confirmations will descend upon you more and more. God will protect you and give you new strength continually. Your world-motives will conquer the world of men, all obstacles will disappear before your advance. No earthly power can resist the onrushing power of peace, for this power is assisted by the power of God, and that which is divinely assisted must prevail. Consider how the Cause of Christ was confirmed. How many resisted it. What mountains of obstacles were raised against it. What hostile forces sought to destroy its foundations. Yet the kings and emperors of the world could not resist its spread and establishment. No power of earth can withstand the onflow of the Spirit of Truth. If earthly kings and kingdoms come in its way, it will conquer and they will be overthrown always, for your Cause is truth itself and truth is omnipotent. If all nations arise to prevent they will be vanquished and you will be victorious. * * *

A servant of God is he who gives some benefit to the world of man.

ABDUL BAHÁ. *Star*, Vol. 3, No. 7, p. 4 (1912).

After journeying throughout the United States of America and the great capitals and cities of Europe, I have returned to the East. With the results of this journey I am most pleased and well satisfied, because I met noble people and associated with worthy souls who are in reality the cause of honor and glory to the world of humanity. They were learned and wise, well-informed of the realities of events and well-wishers of the human world, especially the advocates of universal peace.

In these days the world of humanity is afflicted with a chronic disease. It is one of bloodshed, the destruction of the divine edifice, the demolition of cities and villages, the slaughter of the noble youths of the world of humanity, children becoming orphans and women homeless and shelterless. What calamity is greater than this! What crime is more heinous than this! What disease is more dangerous than this! What folly is more direful than this!

Consider that in former days there were only religious wars, but now there are racial and political wars fought at staggering expense and sacrifice. A thousand times, alas, for this ignorance, this bloodthirstiness and ferocity! I became pleased with and grateful to the societies which are organized in the West for the promotion of universal peace and with whose presidents, officers and members I frequently conversed. I hope that the sphere of the activities of these societies may become from day to day enlarged, so that the lights of the higher ideals may illumine all regions, the oneness of the world of humanity be proclaimed in the East and in the West and the world of humanity may attain to composure and well-being. These revered souls who are the servants of the world of humanity and the promoters of the cause of universal peace shall ere long shine like brilliant

stars from the horizon of mankind, flooding the regions with their glorious lights.

In the past century freedom was proclaimed and the foundation of liberty was laid in all the western countries. Praise be to God, that the sun of justice shone forth and the darkness of despotism and tyranny disappeared.

Now in this radiant century in which the world of humanity is being matured it is assured that the flag of universal peace shall become unfurled and shall wave over all regions of the globe. This is the most great principle of Baha'o'llah, for the promotion of which all Bahais are ready to sacrifice their possessions and their lives.

Notwithstanding my bodily weakness and infirmity I have traveled East and West for the last three years. In every temple I cried out and before every audience I raised my voice for the enlistment of their sympathy. I declared the evils of war and explained the benefits of universal peace. I elucidated the causes which lead to the honor and glory of the world of humanity and told them of the ferocity and bloodthirstiness of the animal kingdom. I showed the defects of the world of nature and made an exposition of the means whereby the illumination of the world of humanity is fully realized. I unfolded and caused the appearance of the foundation of the divine religions and proclaimed the teachings of His Holiness Baha'o'llah. I demonstrated the existence of God by irrefutable, rational proofs and proved the validity of all the prophets of God. I gave utterance to my inmost conviction that the reality of the religion of God is the cause of the life of the world of humanity — it is divine civilization and pure enlightenment.

By the explanation of all these principles my object has been no other than the promotion of universal peace. Praise be to God that I found hearing ears, observed seeing eyes and discovered informed hearts. Therefore, I am well pleased with this journey.

But on the other hand the well-wishers of the world of humanity and the advocates of universal peace must make an extraordinary forward movement, organize important international congresses and invite as delegates most progressive and influential souls from all parts of the world; so that through their wise counsels and deliberations this ideal of universal peace may leap out of the world of words into the arena of actuality and practical demonstration. It is true that this question is of paramount importance and will not be realized easily. However, we must take hold of every means until the desired result is obtained.

Fifty years ago whosoever talked about universal peace was not only ridiculed but called a visionary and Utopian. Now, praise be to God, this time it has assumed such importance that everyone acknowledges that this question of universal peace is the light and spirit of this age. But they state that the pathway to this much desired goal is obstructed by a number of not clearly defined stumbling blocks which, however, can be removed by intelligently and persistently educating public opinion.

I hope the noble leaders of the world of humanity who are the divine bestowals among the people and the means of pacification among the nations, will arise with the utmost of effort and wholehearted resolution

to extinguish this world-raging conflagration; especially now that the blood of innocent people is freely shed in the Balkan states, the lamentation and moanings of the orphans are reaching to the very gate of heaven, and the disconsolate cries and harrowing agonies of the mothers penetrate our souls with the irresistible force of human tragedy. Thus through the endeavor of these guardians of the rights of mankind the world of creation may enjoy the repose of conciliation, the banner of universal peace be unfurled, the tabernacle of the oneness of the world of humanity be pitched, all mankind be gathered under its protecting shade and the shining star of the eternal felicity and happiness of the world of humanity may dawn with the utmost of brilliancy from the horizon of international comity, and the luminous orb of the spiritual brotherhood of all races and tongues may illumine that united gathering of humanity with the ineffable lights of God throughout countless ages and cycles.

ABDUL BAHÁ. *Star*, Vol. 5, p. 120 (1913).

I have just been told that there has been a terrible accident in this country. A train has fallen into the river, and at least twenty people have been killed. This is going to be a matter for discussion in the French Parliament today, and the director of the state railway will be called upon to speak.

He will be cross-examined as to the condition of the railroad, and as to what caused the accident, and there will be a heated argument. I am filled with wonder and surprise to notice what interest and excitement has been aroused throughout the whole country on account of the death of twenty people, while they remain cold and indifferent to the fact that thousands of Italians, Turks and Arabs are killed in Tripoli. The horror of this wholesale slaughter has not disturbed the Government at all. Yet these unfortunate people are human beings too.

Why is there so much interest and eager sympathy shown towards these twenty individuals, while for five thousand persons there is none? They are all men, they all belong to the family of mankind; but they are of other lands and races. It is no concern of the disinterested countries if these men are cut to pieces, this wholesale slaughter does not affect them. How unjust, how cruel is this, how utterly devoid of any good or true feeling! The people of these other lands have children and wives, mothers, daughters, and little sons. In these countries today there is hardly a house free from the sound of bitter weeping, scarcely can one find a home untouched by the cruel hand of war.

Alas! We see on all sides how cruel, prejudiced and unjust is man, and how slow he is to believe in God and follow His commandments.* * *

Why is man so hard of heart? It is because he does not yet know God. If he had knowledge of God he could not act in direct opposition to His laws; if he were spiritual minded, such a line of conduct would be impossible to him. If only the laws and precepts of the prophets of God had been believed, understood and followed, wars would no longer darken the face of the earth. If man even had the rudiments of justice, such a state of things would be impossible.

ABDUL BAHÁ. *Paris Talks*, p. 105 (1911).

War is the work of satan, the devilish instrument of hell. Nations in various ages have resorted to different excuses to slaughter their fellowmen and crown their deeds with the bloody crown of so called victory, which we may call defeat. In the past religious wars were repeatedly waged on the ground that this is a Mohammedan, that is a Christian, this Hindu, that a Jew, etc. This was a pretext appealing to the religious emotions of mankind.

Another excuse has been, and is, that of country or patriotism: that is France, that is Germany, here is England, and that is India. Let my country advance at the expense of another. Let me do something to grab a piece of somebody else's land. Let the commerce of my people develop while the other is ruined. The wars are brought about by kings, politicians and diplomats. The poor people of all countries are united together by an invisible bond of brotherhood. They have nothing to fight for, they have not seen each other. But these leaders of the nations live in their palaces, are surrounded with luxuries, they walk for recreation in gardens, they give royal entertainments. They breathe the purest air in their summer palaces; and if they are a little wearied of life they prefer the rhythm of the motions of the waltz in the ball room rather than the stern realities of the battlefield; the dreamy music of the drawing room is more enjoyed by them than the stirring music of battle, where human lives are used as pawns and the field crimsoned with blood. If they mean what they say, let them go to war, let them leave the indolent life of council chamber and chancellories, and come out in the open to face each other in this brute struggle they set up from behind closed doors. If they have any grievance against each other why should they marshal huge armies against each other who are entirely innocent? Let them settle their disputes in the best manner their consciences dictate to them.

Another excuse for war is that of race. This is black, that is yellow; you are white, he is red; and then they fall on each others' lives instead of on each others' necks! What utter stupidity! What sheer ignorance! These are flimsy excuses, and they stand neither the test of religion nor reason. They are pure fictions of disordered minds and interested parties. While, in reality, we all seek to worship the one supreme God, Who is the Father of us all. He is the shepherd and we are His flock. The whole world is one home, and mankind are the members of one family. In the estimation of God there are not many races, but one race, and that is humanity. Therefore, the motives for all these wars are superficial and baseless.

Countries are devastated, villages are razed to the ground, thousands of men, women and children are killed for the sake of these shadowy imaginations. When I was in America they asked me whether Turkey would be able to ward off defeat inflicted upon her by the Balkan Allies. I answered: She cannot do it, because she is one and they are four. The odds were too much against her. In a way she was surprised and attacked on four sides, defeat was certain in the face of the combined consolidation of the four states. But I said also: that as soon as the Allies (Balkan) achieve their whim they will disagree on the division of the spoils, and the erst-while friends and brothers will draw swords to shed each others' blood; and as you see now these predictions have come to pass. * * *

God has sent His prophets and messengers to wipe away these prejudices from amongst mankind. May He assist your paper to carry on this work, that it may become a wonderful instrument for the propagation of knowledge and peace, that it may vanquish the legions of darkness and teach that all the souls are the sheep of God, that they must love each other.

The differences which exist in the physiognomy of men, although substantial and extraneous, do not lead to war; then why should the differences based entirely upon human imaginations cause bloodshed and carnage? Is this worthy the station of man? The sheep, the doves, although they may belong to different countries and have various colors, do not fight. If you gather them all in one pasture, or at the top of one tree, they will associate with each other with perfect intimacy and love. Then are we less than these domestic animals? Why should we ever create any imaginary differences between ourselves? Why should we build walls of iron and steel with such airy materials as evil thoughts, malice, race hatred? Religion is the cause of fellowship, not strangeness; the motive of ideal communion and not ill feeling; the foundation of the solidarity of the human race, and not backbiting. I hope that you will work night and day to make people understand these divine principles.

ABDUL BAHÁ. Extract from Ahmad's Diary, Oct. 15, 1913.

Look thou with seeing eyes at the world about thee and at the inhabitants thereof. Upon the stage of this immense theatre most spectacular plays are being enacted. On one side thereof thou wilt see the victorious and the vanquished legions of profit and loss. On the other side thou wilt observe the waves of the sea of folly rising and falling. Cries are being raised on every side and the agonies of revolution, revolt and unrest reach unto the ears of progressive men. There is a tremendous strike and clash between capital and labor, and the war between the aristocrats and democrats is carried on relentlessly with bow and arrow, sword and javelin. The phalanxes of a great army are drawn in battle array, each division taking its position. Armed troops and artillery are to be found in every part of the field. The flash of the swords of enmity blind the eyes from even the most remote distance; the lightning effect of breast-plate and lance and the sparkle of the bucklers of hatred light up the night and bewilder the sight. In short, strife, battle, slaughter and war are prepared in organized perfection.

On the other hand thou wilt hear that from every house strains of music are raised, and confusing melodies of harp, lyre, symbol and flute are heard, and mad revelers are dancing to the tunes, while they are inebriated with the wine of vanishing pleasures. In one place thou wilt behold the wanton and soiled decorations; in another the flimsy show of the gilded class of creatures. On the one hand is to be seen the embellishment and luxury made possible thru illicit wealth, and on the other hand the ravishing of this mortal world of its beautiful appearance.

From different parts are to be heard sighs of anguish, lamentations of poverty, cries of agony and misery, and the calls for succor have reached to the gate of heaven. One hears the weeping of the hopeless, the appeals of

the oppressed, the trembling murmurs of the helpless and the harrowing wails of the shipwrecked in the sea of persecution. The heat of the conflagration of separation spreads on all sides. The fire of longing is raging with great intensity and the tongues of the flames of calamity leap forth in every direction. Here one sees the opposition of kings and the thoughtlessness of cabinet ministers; there one sees conflict on the battle field of thoughts and ideals by ambitious generals, statesmen and administrators of the nations and countries. They consult, scheme, plot and exchange views; they organize fallacious and superfluous companies and make false the established values; and thus do they lay and destroy the foundation of their political careers.

In short: when thou observest these things with the eye of reality, thou wilt see that the outcome, result and fruit of all these theatrical performances are mirages and their sweetness is bitter poison. A few days the earth shall roll on its axis and these fleeting visions will be completely forgotten.

When thou shuttest thine eyes to this dark world and lookest upward and heavenward, thou wilt see light upon light stretching from eternity to eternity. The reality of the mysteries will be revealed. Happy is the pure soul who does not attach himself to the transient conditions and comforts, but rather, seeks to attach himself to the purity, nobility and splendor of the world which endures. ABDUL BAHA. *Star*, Vol. 4, p. 273 (1913).

A resurrection is set up! The world is topsy-turvy! The wrong side of human character is up. A general melee of the civilized nations is in sight. A tremendous conflict is at hand. The world is at the threshold of a most tragic struggle. The evil forces of war are plotting against mankind. The dark waves of sinister motives and satanic passions are battling in the breasts of men. The shafts of intrigues and diplomatic deceits have blackened the sky of men's conscience. The chancellories of Europe have become the combustible storehouses of warlike thoughts. Menacing, hidden forces are brought upon the stage of spectacular play. Vast armies, millions of men, are being mobilized and centered at the frontiers. They are being prepared for the fearful contest. The slightest friction will bring them into a terrific clash and then there will be a conflagration, the like of which is not recorded in the past history of mankind.

While in America I spoke before many peace societies, churches and conventions and foretold the fearful consequences of armed peace in Europe. I said: "Europe is like unto an arsenal and one tiny spark will cause a universal combustion. O men, come ye together and as far as possible try to extinguish this world-raging fire. Do your utmost to prevent the occurrence of this general conflict. Make ye an effort so that this flood-gate of human butchery may not be set loose."

I found no one to listen to my advise. I searched, but there were no hearing ears. I cried at the top of my voice, I pleaded, I enunciated the evils of war, but people were self-occupied, self-centered, and now this is the result. They have witnessed, they have experienced in the past that war is conducive to the destruction of the foundation of the edifice of humanity, the cause of the devastation of the world of commerce, industry, arts and

trade. The combatants — the conqueror and the conquered — are both losers. Neither party gains any substantial profit. The two combatants are like unto two ships which collide against each other. One may sink to the bottom of the sea, but the other will also carry away its injuries and bruises. Therefore, the victor and the defeated fail to obtain any benefit.

The utmost is this: Temporarily one country holds the territory of another. This is of short duration. In the course of the life of that nation a time will sooner or later come when the conquered will become again the conqueror. In the political history of France and Germany and their wars, such reverses of national fortunes have often occurred.

It is very strange to see how illusion has taken possession of the hearts of men, while reality has no sway whatsoever. For example: Racial difference is an optical illusion. It is a figment of imagination, yet how deep-seated and powerful is its influence. No one can deny the fact that mankind *in toto* are the progeny of Adam, that they are the offshoots of one primal stock, yet the optical illusion has so radically misrepresented this plain truth that they have divided and subdivided themselves into so many tribes and nations. This is German, the other is French; that is English, a fourth is Italian, a fifth is Austrian, a sixth is Russian, etc. Although many intelligent men amongst them know that this racial difference is an optical illusion, yet they all confess their inability to stand firm before its uncanny, invisible power. The reality is that all mankind are from one progeny and belong to one family, but although this is the reality it exercises no permanent influence upon the minds. * * *

* * * So many wars have taken place, so many countries are devastated, so many cities are ruined, and yet people are not satisfied with human butchery, are not satisfied with carnage and bloodshed. Still the hearts are stiff and unfeeling, still the souls are callous and cold, still the minds are dark and frigid, still the people are unsusceptible and unyielding, still they are in deep sleep. O, when will they be awakened! When will they become merciful! When will they practice the Golden Rule! This hatred and animosity destroy the basis of the structure of humanity, while love and amity are conducive to the well-being and prosperity of mankind. * * *

Today the people are thrown into the utmost consternation. How many fathers were lamenting and groaning last night and how many mothers were crying and weeping in this town and Acca. They are thrown into such a panic, they are so alarmed that no description can give an adequate picture. Why this tyranny! Who has obliged them to perpetrate these acts of savagery? The kings and the rulers, the politicians and the statesmen live in the utmost ease in their palaces and send these innocent men and peasants who have never seen each other, into the battle field to tear each other to pieces with shells and cannon balls. The armies are the pawns to be played with on the chess board of their fiendish ambitions. How cruel is this! How pitiless is this! How brutal is this! How ferocious is this! These so-called leaders of humanity are not willing to let even one hair fall from their heads. They are cowards and are sulking in darkness. Why do they send these thousands and thousands of men to the field of carnage to be mown down by each other like the grass!

*** If a number of imaginary or real difficulties have arisen between Austria and Servia, if they are really disinterested and are anxious to keep the balance of the powers, and not disturb the peace of Europe, why do they not go before the Court of Arbitration? The impartial members of that Court of Arbitral Justice will look into the nature of the claims of each party and after mature investigation decide which one is right. Were they ready to refer all their differences to such a court this war would have been obviated.

The Universal Court of Arbitration is the only body that shall resolve all the disagreements and contentions that arise between the nations of the world. Extraordinary exertion must be put forward by the civilized governments to organize such an influential international organization, before which all their quarrels may be arbitrated. What better plan can be conceived by man? What harm is there in this? The Rulers, the Cabinet Ministers and the Administrations of each country will find the utmost comfort and ease, enjoying the fruits of their labors.

If we reflect carefully we observe that since history has been written and the deeds of mankind recorded and preserved, no one can point out a single instance that peace, love and amity have been ruinous and harmful in their result. They have filled the world with joy and radiance and happiness. ***

*** More astonishing than all these matters is this: These warring nations believe that the object of the religion of God is war and strife. This is the most preposterous idea that any man could let enter into his mind. How negligent are the people! How thoughtless and inadvertent they are! It is as though there is not a single iota of love in the hearts of men, as though they have never heard the name of love, as though their hearts are the sepulchres of hatred and envy. Man is the most ferocious animal, yet does he accuse the wild beasts of the jungle of this quality.

O poor wolf! O wronged wolf! The wolf tears to pieces one sheep in order to keep its body alive. If it does not kill the sheep it will die of hunger, because being a carnivorous animal it cannot eat grass. But man, who considers himself lord of creation, will become the cause of the total annihilation of a million of his fellow-beings. The poor wolf is a very incompetent tyro in comparison with this kind of man. Then he will boast, "I am a conqueror, I am a hero, I am a victor, I am a superior General, I am a Field-Marshal, I am an Admiral!" Man! It is better for thee to hide thy head under the earth! Thou hast crimsoned the ground with the blood of thy brothers. Thy hands are stained with their blood. Thou hast slaughtered and butchered God's own children. Thou hast destroyed the living temples of the spirit. Thou hast trampled under thy feet the rights of men. Thou hast snuffed out the burning lamps of life and truth. It is strange, passing strange, that notwithstanding all these violations of divine law, thou art yet wantonly boasting and exalting thyself above all mankind.

ABDUL BAHA. Star, Vol. 5, p. 165.

The gathering storm is most portentous. Mankind is gripped in the paroxysm of fearful alarm. They are in the throes of a deadly consternation. On their ashen faces are engraved the distorted pictures of the

coming horrors. The kind shepherds have turned suddenly into ferocious wolves, tearing the sheep and the lambs into pieces. Mercy has hidden its face, love has covered its countenance, sympathy does not stretch forth its arms, affection has flown away. Truth finds itself a stranger among a large company of hypocritical admirers and peace does not envisage itself in the clear mirror of the pure hearts.

About ten or fifteen days ago I had the pleasure of meeting the German Consul and discussing with him the ominous signs of the coming European war. He delivered himself of the opinion current amongst the statesmen that a nation must go on increasing her annual military and naval expenditures if she desires to protect her growing commercial and national interests from the attack of her equally powerful and expanding neighbors or rivals; that the greater the military devices and paraphernalia, the more one is assured of the progress of the nation and her constantly developing resources. In that meeting there were present a number of Germans and other nationalities. Strange to say, on this question they all agreed with the Consul and concurred in his opinion as though he had voiced their hidden and most cherished thoughts.

I said: If the power of love and peace become predominant and supreme their effects will be greater than the power of hate and Mars, the god of war. In the world of existence there is no power as efficacious and as penetrative as the power of love. Military power coerces and compels men through unnatural resort to force and violation, but mankind yields happily and willingly to the power of love.

The war expenses of each nation have increased greatly of late years. Although there has not been the physical clash and turmoil of actual war, yet in reality a financial and economic war has been going on incessantly and draining the resources of the people. For a goodly portion of what the poor laborers, farmers and artisans get with the sweat of their brows and the labor of their hands is taken from them under the name of taxes and expended for military preparations. Hence war is uninterrupted. This exaction breeds discontent, class feeling and group consciousness against the established order; everyone realizing that human society is out of gear. Now if they could employ this pugnacity, this hammer and tongs, this fist and heel spirit, this feverish haste in the accumulation of war materials, this waste of great thoughts over the perfection of military science, I say, if they could expend their exertions and efforts, this endeavor, in bringing about love amongst mankind, in strengthening the ties of interdependence between the nations and governments and in establishing fellowship and affinity between the races, how much more efficacious it would be. Instead of unsheathing the sword to shed each other's blood they could think of the perfection of each other's civilization, sciences, arts, progress and advancement. Is this not better? Is it not worthier for the noble station of man?

The German Consul and the others would not think of accepting my ideas and started to object to them.

Then I said again: What victory will you gain out of this war? What will be the outcome of this bloodshed? What will be the fruit of this on-slaught? What will be the result of this aggression?

From the beginning of history to the present time what has been the profit that humanity has gathered from war? Nothing but ruin, devastation, the desecration of the holy rights of man, vandalism, carnage and the brutalization of the ideals deposited by God in the hearts of men. And if we read the spirit of modern history aright, we come to the conclusion that there is no war of conquest, the conqueror and the conquered find themselves in manifest loss at the end of the engagement. * * *

Consider what ideal victories, what brilliant triumphs, what spiritual traces, what heavenly successes have become manifest through the power of love! Therefore, how much nobler and worthier would it be if the sages and thinkers of the world expended their physical, intellectual and moral forces in the promulgation of the power of love amongst mankind. This power of love is the means of reciprocity and cooperation between nations. It is the cause of their everlasting glory. It is conducive to the composure and security of the world of creation.

I found my listeners still far from accepting my plea. They were silenced, but I knew it was a silence out of respect and not an acknowledgment and a confession that they were convinced. I found today that, owing to the declaration of war in Europe, the Germans in this colony are very sad and depressed, so much so that it is indescribable. They know that they are in danger, the danger of the defeat of the Fatherland. Then why should they hail war?

Pursuing my conversation with the German Consul and others I said: In reality all the inhabitants of Europe owe their allegiance to one religion and that is the religion of His Holiness Christ. They also belong to one racial stock, which is no other than Aryan; which parent stock migrated from Asia in ancient times and settled in the different parts of that uninhabited country. After the lapse of many generations, one community called itself Frank, another Saxon, another Norman, another Latin, etc. Later on, step by step, they fabricated the means of differences and many misconceptions crept in which added day by day to the gravity of the situation. Furthermore, were we to ponder carefully we will realize that they are living on one continent, Europe. Hence, if they claim that their misunderstanding is on account of religious differences, as they are overshadowed by the influence of one religion, it must not exist. If they state that their alienation comes from racial bias, because they are descendants of one primal race it must be brushed aside. If they assert that their strife is on patriotic grounds, inasmuch as they inhabit the one continent, it must have no weight. Moreover, they are all mankind. They have grown from one common trunk and are the branches of one tree. * * * Wherever man chooses to live, there is his home and his country. God has not divided this earth. It is one globe, one sphere. These boundaries that you have defined are the greatest illusions that man could ever conceive in his mind. They have no reality. It is similar to the division of one room into different sections, with so many hypothetical lines, calling this corner Germany, that corner France and another corner England. Of a truth, these suppositional lines have no outward existence.

* * * Again, let us go a little further and investigate and find out what is this country over which you so quarrel and scramble. A piece of land.

If this is the case, very well then, it is self-evident that man lives above this earth only for a few days and then for all eternity he will go under it. It is his everlasting graveyard, his unchangeable cemetery. Is it worthy of man to fight over his own burying-ground, to shed the blood of his own brethren, to destroy the divine edifice, for man is the edifice of God? Is it noble of him to commit all these inhuman atrocities for the necropolis of dead bodies?

The object is this: These remarks were not relished by the Germans on that day, but I saw them today in an unhappy mood. They were visibly agitated and disturbed. On the other hand they are manifesting great courage and patriotism. The young men have given up their work and are ready to start for Germany. There are more than fifty volunteers, and probably from this small colony nearly one hundred young men will leave for the scene of war. They are doing this with perfect joy and without the least complaint. But today's news that Russia, England and France have united together to crush Germany has given them much food for thought.

How cruel man is to send his brothers into the battlefield, so that they may cut each other to pieces! Just on the simple ground that thou art a German, I am English and he is French. Although in reality they are all human and are living beneath the shade of one God and His divine bestowals, favors and bounties have encircled all of them. They are all the sheep of God and He as the spiritual shepherd is merciful to all.

In short, the display of this barbaric passion is no other than the passion of nature. These men, like unto animals, are the prisoners of nature, subdued and overcome by nature. According to the requirement of nature, the animals are pugnacious and strive in the destruction of each other. In the world of nature there are aggression, bloodthirstiness, oppression, struggle for existence, rapacity. These qualities are the natural laws of nature. Just as these animals are captives of nature, similarly man is conquered, subjugated and humbled by nature. For example, anger gets the better of man, ferocity prevails and he becomes the subject of the lower passions. What are all these? They are no other than the mandates of the world of nature.

Only those persons who are in reality believers in God, who have witnessed the signs of God, are attracted to the Kingdom of God, and have turned their faces towards God, they, and they alone, are freed from the bloody claws of nature. Whereas formerly they were the subjects of nature, now they become the rulers. Whereas before they were vanquished by nature, now they become its victors. In brief, while nature invites man to the baser propensities of ego and self, the love of God attracts him to the worlds of sanctity and holiness, justice and generosity, mercy and humanity. ABDUL BAHÁ. *Star*, Vol. 5, p. 179 (Aug. 6, 1914).

Mirza Ahmad having quoted from some English newspapers, just received from London, expressions attributed to Germany, added, "There are many such defiant articles in this paper."

Abdul Baha said: These utterances are based upon hopelessness and purblind fury. They are not weighed in the balance of judgment and

understanding. They are not conducive to any possible approachment or mutual understanding. Like unto cross children they (the nations) are throwing stones at each other. Now it is high time they should think about peace and not revenge, life, not death, civilization, not savagery, construction, not destruction. Their protestations for peace must be genuine.

It is said that once a Mohammedan, a Christian and a Jew were rowing in a boat. Suddenly a tempest arose, the boat was tossed on the crest of the waves and their lives were in danger. The Mohammedan began to pray: "O God, drown this infidel of a Christian!" The Christian supplicated to the Almighty: "O Father, send to the bottom of the sea this polytheistic Moslem!"

They observed that the Jew was not offering any prayer and therefore asked him, "Why doest thou not pray for relief?" He answered, "I am praying. I am asking the Lord to answer the prayers of both of you!"

Now this is the stern attitude of the combatants in Europe. Each government, claiming its cause is right and just, is calling on God to help and assist its army. But we are praying day and night that peace and reconciliation may be established amongst them; that they may abandon this slaughter of their fellowmen and devote the rest of their lives to the progress of the world and to laying for eternity the cornerstone of a lasting peace. * * *

Apparently there were three chief causes that led England into this war.

First: The continuance of the British rule of the wide sea. Germany for the last few years has been threatening to wrest away this command from her, and this would have been the death-knell and the disintegration of the British Empire, so laboriously built up.

Second: Germany of late has been encroaching commercially upon England, competing with her in all lines and was trying to outstrip her in commercial enterprise and alertness.

Third: The extension of English political influence in Europe. England desired to show actually that, strictly speaking, she is an European and not an insular nation, as has been often asserted.

On the other hand, Germany was prompted by two main causes, which may claim many subsidiary causes.

First: The consolidation of all the German-speaking people under one system of political organization, with Prussia at its head. In other words, she was obsessed by the Pan-Germanic propaganda.

Second: To increase her national commerce by extending the boundary of Germanic influence.

In order to attain fully to these two far-reaching plans, she adopted every means, built a magnificent navy and trained millions of men for the defense of these interests. * * *

It will take hundreds of years to repair all this colossal loss and ruin.

ABDUL BAHA. Extract from Ahmad's Diary, Oct. 20, 1914.

* * * War is a grievous calamity. It begins and ends in disaster. A mother has a beautiful boy, filled with every grace and promise. He develops into manhood, goes to war and in an instant all his possibilities and usefulness are cut off.

ABDUL BAHA. "Ten Days in the Light of Acca," p. 44.

* * * What is this land, this earth? Is it not this: that for a few years we live on this earth, then it becomes our grave, our cemetery? Eternally shall we be beneath it. Now is it beneficial or kind to engage in war and strife for an eternal cemetery? Many generations have come and have lived for a short time on this earth and are buried under it. It is the universal graveyard of humanity. Is it praiseworthy that we engage in warfare, shedding blood, destroying homes, pillaging the wealth of nations and killing little children beneath the hoofs of horses? Is it worthy that we sacrifice eternal life and the everlasting soul of man, for the sake of a little dust?

There is no doubt that God is displeased with this. There is no doubt that the perfect man will not approve. Justice and equity will not permit it. It is a pity man is today engaged in such warfare. Therefore, I hope that you who are members of a noble nation — praise be to God that you are a civilized nation — will strive with all your might to raise the standard of the oneness of humanity and unfurl the flag of international peace over all regions of the earth; that peace amongst all nations, religions and races, may be an accomplished fact. This is my request to you all. That you may be assisted and confirmed in this service, be assured! May you ever be manifestors of divine mercy. May you ever be protected beneath the shelter of God, and may you ever be submerged in the mercies of the Almighty. **ABDUL BAHÁ.** Extract from address given in Liverpool, Eng., Dec. 15, 1912.

God, the maker of the worlds, hath created the realm of humanity to be the paradise of Eden if the edifice of peace, reconciliation, love and faithfulness be founded on a solid and firm basis; nay rather, He hath willed it to become the mirror reflecting the delectable paradise. Then, and not until then, will all the divine bounties become manifold; happiness and well-being infinite; the virtues of the world of humanity revealed and resplendent and the rays of the Sun of Reality visible from every direction.

Consider that His Holiness Adam and others were living in paradise, but as soon as strife became known between him and satan, everyone was driven away from Eden, so that the children of humanity might learn a lesson and realize that quarrels and strife, even though with satan, are conducive to deprivation.

Therefore, in this radiant century, according to the heavenly teachings, altercation and dispute are not allowable, even though assailed by satan himself.

Astonishing it is that, notwithstanding the inculcation of this lesson, yet man has remained ignorant. From one end of the world to the other the realm of humanity is engaged in hostilities and war. There is enmity between the religions. There is hatred between the classes. There is war between the fatherlands. There is contention between the diplomats. How delightful it would now be could these black clouds be dispersed from the horizon of the world, letting the light of reality shine; the dust of slaughter and the crime of shedding blood be swept away; the breeze of providence from the dawning place of peace and salvation be wafted; thus the world would become a new world and the face of the earth receive new life from the rays of the divinely effulgent light of God.

Our hope is in the favors of the glorious Lord, trusting that His providence and protection will encircle us. May the bitterness of struggle, warfare and the cruelty of the blood-shedding sword be changed into the sweetness of friendship, reconciliation, righteousness and justice. May the taste become sweetened, the nostrils perfumed with the essence of the rose.

May this New Year be made the occasion of the "New Peace!" May this conference be assisted and aided to inaugurate an era of peace with justice and to establish the basis of a fair treaty and agreement, so that their work may be blessed for ever and ever.

ABDUL BAHA. Star, Vol. 4, p. 3.

In my talks with the revered doctors of religion and men of the peace societies I have spoken the glad-tidings of Baha'o'llah, but always according to their varying need and capacity. As capacities differ, the purpose must be to satisfy the degree of hunger, destroy all possible antagonism and establish a point of agreement. We cannot induce men to lay down their arms by fighting with them. War intensifies the spirit of strife. War begets war. We are peace-makers, not destroyers of peace. Therefore Abdul Baha finds the note of harmony which vibrates in every human heart. This is our subtle basis, build upon it. Follow no other method. Talk about things upon which we agree and say nothing about things upon which we differ. We must disorganize humanism in order to construct a spiritual edifice in the world of humanity. This edifice is heavenly, but its foundations are planted in the unity of the human hearts.

ABDUL BAHA. Star, Vol. 4, p. 18.

The Czar of Russia suggested the Hague Peace Conference and proposed a decrease in armament for all nations. In this Conference it was proved that peace was beneficial to all countries and that war destroyed trade, etc. The Czar's words were admirable, though after the Conference was over he himself was the first to declare war (against Japan).

ABDUL BAHA. London Talks, p. 54.

In war both parties are wrong. Neither Japan nor Russia is fulfilling the law and will of God. The kings and rulers of the world will find their true authority under the rulings of the House of Justice. The law of God will be vested in nineteen men who will compose the House of Justice and render decisions. War is never necessary. It is always an expense and a calamity, never a great help. God utilizes even the wars of nations to carry out His ultimate purposes. The House of Justice will decide between kings and kings. All judgment will be from the standpoint of God's laws. Then rich and poor will be alike justly treated. When men are developed spiritually they obey God. The rule of the House of Justice will be the dominion of the Spirit of God.

Human will brings conditions to a climax in the affairs of nations. The only solution and remedy is the administration of God's laws.

ABDUL BAHA. Ten Days in the Light of Acca, p. 25.

After the declaration of the constitutional regime in Turkey, in 1908, by the members of the Committee of Union and Progress, this prisoner of forty years traveled and journeyed for three years — from 1910 to 1913 — throughout the countries of Europe and the vast continent of America. Notwithstanding advancement in age, with its natural consequences, with a resounding voice I delivered detailed addresses before large conventions and in historical churches. I enumerated all those principles contained in the tablets and teachings of Baha'o'llah concerning war and peace.

About fifty years ago His Holiness Baha'o'llah proclaimed certain teachings and raised the song of universal peace. In numerous tablets and sundry epistles He foretold, in the most explicit language, the present cataclysmal events. He stated that the world of humanity was facing the most portentous danger and asserted categorically that the realization of universal war was unfortunately inevitable and unavoidable. For these combustible materials which were stored in the infernal arsenals of Europe would explode by contact with one spark. Among other things, "the Balkans will become a volcano and the map of Europe will be changed." For these and similar reasons He (Baha'o'llah) invited the world of humanity to universal peace. He wrote a number of epistles to the kings and rulers and in those epistles He explained the destructive evils of war and dwelt on the solid benefits and nobler influences of universal peace. War saps the foundation of humanity. Killing is an unpardonable crime against God, for man is an edifice built by the hand of the Almighty. Peace is life incarnate; war is death personified. Peace is the divine spirit; war is satanic suggestion. Peace is the light of the world; war is Stygian darkness and Cimmerian gloom. All the great prophets, ancient philosophers and heavenly books have been the harbingers of peace and monitors against war and discord. This is the divine foundation, this is the celestial outpouring, this is the basis of all the religions of God.

In short, before all the meetings in the West I cried out: "O ye thinkers of the world! O ye philosophers of the Occident! O ye scholars and sages of the earth! A threatening black cloud o'ershadows, which ere long shall envelop the horizon of humanity. An impetuous tempest is ahead, which shall shatter to splinters the ships of the lives of mankind, and a turbulent, furious torrent shall soon drown the countries and nations of Europe.

Awaken ye! Awaken ye! Become ye mindful! Become ye mindful! Thus in the spirit of cooperation we may all arise with the utmost magnanimity and through the favor and providence of God hold aloft the flag of the oneness of humanity, promote the essentials of universal peace and deliver the inhabitants of the world from this most great danger!

While traveling in Europe and America I met altruistic and sanctified souls who were my confidants and associates concerning the question of universal peace and who agreed with me and joined their voices with mine regarding the principle of the oneness of the world of humanity. But alas, they were very few! The leaders of public opinion and the great statesmen believed that the massing of huge armies and the annual increase of military forces insured peace and friendship among nations. At that time I explained that this theory was based on a false conception; for it is an inevitable certainty that these serried ranks and disciplined armies will be

rushed one day into the heat of the battlefield and these inflammable materials will unquestionably be exploded and the explosion will be through one tiny spark; then a world conflagration will be witnessed, the lurid flames of which shall redden all the horizons. Because the sphere of their thoughts was contracted and their intellectual eyes blind they could not acknowledge the above explanation.

From the beginning of the Balkan Confederation a number of important personages inquired of me whether this Balkan war was the expected universal war, but it was answered, "It will terminate in universal war."

In brief, the point to make clear is this: His Holiness Baha'o'llah nearly fifty years ago warned the nations against the occurrence of this most great danger. Although the evils of war were evident and manifest to the sages and scholars they are now made clear and plain to all the people. No sane person can at this time deny the fact that war is the most dreadful calamity in the world of humanity, that war destroys the divine foundation, that war is the cause of eternal death, that war is conducive to the destruction of populous, progressive cities, that war is the world-consuming fire and that war is the most ruinous catastrophe and the most deplorable adversity.

Cries and lamentations are raised from every region to the supreme apex. The moanings and shriekings have thrown a mighty reverberation through the columns of the world. The civilized countries are being overthrown. Eyes are shedding tears at the weeping of the fatherless children. The hearts are burning and being consumed by uncontrollable sobbings and piercing wails of helpless, wandering women. The spirits of hopeless mothers are torn by rayless grief and endless sorrows and the nerve-racking sighs and just complaints of fathers ascend to the throne of the Almighty.

Ah me! The world of creation is totally deprived of its normal rest. The clash of arms and the sound of murderous guns and cannon are heard as the roaring of thunder across the heavenly tract and the explosive materials have changed the battlefields into yawning graveyards, burying for eternity the corpses of thousands upon thousands of youths — the flowers of many countries who would have been evolving factors in the civilization of the future.

The results of this crime committed against humanity are worse than whatever I may say and can never be adequately described by pen or by tongue.

O ye governments of the world! Be ye pitiful toward mankind! O ye nations of the earth, behold ye the battlefields of slaughter and carnage. O ye sages of humanity, investigate sympathetically the conditions of the oppressed. O ye philosophers of the West, study profoundly the causes that led to this gigantic, unparalleled struggle. O ye wise leaders of the globe, reflect deeply so that ye may find an antidote for the suppression of this chronic, devastating disease. O ye individuals of humanity, find ye means for the stoppage of this wholesale murder and bloodshed.

Now is the appointed time! Now is the opportune time! Arise ye, shew ye an effort, put ye forward an extraordinary power and unfurl ye the flag of universal peace and dam the irresistible fury of this raging torrent which is wreaking havoc and ruin everywhere!

Although captive in the prison of despotism for forty years, yet I have never been so sad and stricken with regret and grief as in these days. My spirit is aflame and burning. My heart is broken, mournful, heavy and despondent. My eyes are weeping and my soul is on fire. Oh! I am so bowed down and sorrowful.

O people! Weep and cry, lament and bemoan your fate. Then hasten ye, hasten ye, perchance ye may be able to extinguish with the water of the new-born ideals of spiritual democracy and celestial freedom this many-flamed, world-consuming fire and through your heaven-inspired resolution you may usher in the golden era of international solidarity and world confederation.

O kind God! Hearken to the cry of these helpless nations! O pure Lord, show Thy pity to these orphaned children! O incomparable Almighty, stop this destructive torrent! O creator of the world and the inhabitants thereof, cause the extinction of this burning fire! O listener to our cries, come to the rescue of the orphans! O ideal comforter, console the mothers whose hearts are torn and whose souls are filled with the blood of irremediable loss! O clement and merciful, grant the blessing of Thy grace to the weeping eyes and burning hearts of the fathers. Restore calmness to this surging tempest and change this world-encircling war into peace and conciliation.

Verily, Thou art the omnipotent and the powerful and, verily, Thou art the seer and the hearer! ABDUL BAHÁ. Star, 5, p. 243 (1914).

These dreadful events are as warnings on the part of God, so that they may quicken the people and make them mindful. But the majority of mankind are like unto children, who are being rocked in a cradle. The harder they are rocked to be awakened, the deeper they fall into sleep. East and West the affairs of the people are in utter confusion and the markets of the world are afflicted with lethargy. The wheels of international transactions are at a standstill. We shall wait and see what God has decreed to be the outcome of this universal upheaval.

As for you, pray meanwhile in behalf of the people, so that the forces of peace may gain ascendancy over the powers of war. They are now in great distress. From all sides they are surrounded with difficulties and hardships. Perchance, God willing, they may become mindful and aware, be released from negligence, abandon tyranny and oppression, treat each other with justice and fairness and give up the dictates of selfishness and personal interests. Our hope is that they may be freed from the cruelty of passion and egoism; that these wicked powers may not overmaster them; that they may turn their faces toward God; that the hearts may become illumined; that the sphere of the minds be extended; that avarice and covetousness may not remain; that trust in God and self-reliance may take possession of their beings; that they may be satisfied with their own rights and that they may not rise in aggression to trample under their feet the rights of others. May all the causes of war and conflict, hardships and sufferings, be entirely removed! * * * In short, pray and supplicate at the threshold of the Almighty in behalf of the heedless souls; for they know not what they are doing! May they become emancipated from the

defects of their own nature! May they be imbued with the qualities of the heavenly angels! May they give up ferocity and be characterized with the attributes of the Merciful! May they ever live in accord with the good-pleasure of the Lord of mankind! May they become the guardians of the rights of the oppressed and down-trodden! May they be the real servants in the palace of universal brotherhood!

ABDUL BAHÁ. Extracts from Ahmad's Diary, Aug. 8, 1914.

PRAYER

O God, dispel all those elements which are the cause of discord and prepare for us all those things which are the cause of unity and accord.

O God! Descend upon us heavenly fragrance and change this gathering into a gathering of heaven.

Grant to us every benefit and every food. Prepare for us the food of love. Give to us the food of knowledge. Bestow upon us the food of heavenly illumination.

ABDUL BAHÁ.

DEFENSE OF COMMUNITIES

* * * For example, a foolish man, a Mohammedan, said to a clergyman that the true proof of greatness is bravery and the shedding of blood, and that in one day on the field of battle a follower of Mohammed had cut off the heads of one hundred men. This misled the clergyman to infer that murder is considered an accessory to the religion of Mohammed. The military expeditions of Mohammed, on the contrary, were always defensive actions: a proof of this is that during thirteen years, in Mecca, He and His disciples endured the most violent persecutions. At this period they were the target for the arrows of hatred: some of His companions were killed and their property confiscated. * * *

These Arab tribes were in the lowest depths of savagery and barbarism; and in comparison with them the savages and wild Indians of America were as advanced as Plato. * * *

Mohammed was reared among these tribes, and after enduring thirteen years of persecution from them, He fled (to Medina). But this people did not cease to oppress; they united to exterminate Him and all His followers. It was under such circumstances that Mohammed was forced to take up arms. This is the truth: personally, we are not bigoted, and do not wish to defend Him, but we are just, and we say what is just. Look at it with justice. If Christ Himself had been placed in such circumstances among such tyrannical and barbarous tribes, and if for thirteen years He with His disciples had endured all these trials with patience, culminating in flight from His native land — if in spite of this these lawless tribes continued to pursue Him, to slaughter the men, to pillage their property, and to capture their women and children, what would have been Christ's conduct with regard to them? If this oppression had fallen only upon Himself He would have forgiven them, and such an act of forgiveness would have been most praiseworthy; but if He had seen that these cruel and bloodthirsty murderers wished to kill, to pillage, and to injure all these oppressed ones, and to take captive the women and children, it is certain that He would have

protected them, and would have resisted the tyrants. * * * To free these tribes from their bloodthirstiness was the greatest kindness, and to coerce and restrain them was a true mercy. They were like a man holding in his hand a cup of poison, which, when about to drink, a friend breaks, and thus saves him.

If Christ had been placed in similar circumstances, it is certain that with a conquering power He would have delivered the men, women, and children from the claws of these bloodthirsty wolves. * * *

ABDUL BAHÁ. Some Answered Questions, pp. 22-25.

As forgiveness is one of the attributes of the merciful One, so also justice is one of the attributes of the Lord. The tent of existence is upheld upon the pillar of justice and not upon forgiveness. The continuance of mankind depends upon justice and not upon forgiveness. So if, at present, the law of pardon were practiced in all countries, in a short time the world would be disordered and the foundations of human life would crumble. For example, if the governments of Europe had not withstood the notorious Attila, he would not have left a single living man.

Some people are like bloodthirsty wolves: if they see no punishment forthcoming they will kill men merely for pleasure and diversion.

* * * The constitution of the communities depends upon justice, not upon forgiveness. Then what Christ meant by forgiveness and pardon is not that when nations attack you, burn your homes, plunder your goods, assault your wives, children, and relatives, and violate your honor, you should be submissive in the presence of these tyrannical foes and allow them to perform all their cruelties and oppressions. No, the words of Christ refer to the conduct of two individuals towards each other: if one person assaults another, the injured one should forgive him, but the communities must protect the rights of man. So, if some one assaults, injures, oppresses and wounds me I will offer no resistance and I will forgive him. But if a person wishes to assault Sayyid Manshadi,* certainly I will prevent him. Although for the malefactor non-interference is apparently a kindness it would be an oppression to Manshadi. If at this moment a wild Arab were to enter this place with a drawn sword wishing to assault, wound and kill you, most assuredly I would prevent him. If I abandoned you to the Arab, that would not be justice but injustice. But if he injure me personally I would forgive him.

One thing remains to be said: it is that the communities are day and night occupied in making penal laws and in preparing and organizing instruments and means of punishment. They build prisons, make chains and fetters, arrange places of exile and banishment and different kinds of hardships and tortures, and think by these means to discipline criminals; whereas, in reality, they are causing destruction of morals and perversion of characters. The community, on the contrary, ought day and night to strive and endeavor with the utmost zeal and effort to accomplish the education of men, to cause them day by day to progress and to increase in science and knowledge, to acquire virtues, to gain good morals and to avoid vices, so that crimes may not occur. At the present time the contrary

* Manshadi was a Bahai sitting with Abdul Baha and the writer, at table.

prevails; the community is always thinking of enforcing the penal laws and of preparing means of punishment, instruments of death and chastisement, places for imprisonment and banishment; and they expect crimes to be committed. This has a demoralizing effect.

But if the community would endeavor to educate the masses, day by day knowledge and sciences would increase, the understanding would be broadened, and sensibilities developed, customs would become good and morals normal; in one word, in all these classes of perfections there would be progress and there would be fewer crimes.

It has been ascertained that among civilized peoples crime is less frequent than among uncivilized; that is to say, among those who have acquired the true civilization, which is divine civilization — the civilization of those who unite all the spiritual and material perfections. As ignorance is the cause of crimes, the more knowledge and science increases, the more crimes will diminish. Consider how often murder occurs among the barbarians of Africa; they even kill one another in order to eat each other's flesh and blood. Why do not such savageries occur in Switzerland? The reason is evident: it is because education and virtues prevent them.

Therefore, the communities must think of preventing crimes, rather than of rigorously punishing them.

ABDUL BAHA. Some Answered Questions, pp. 307-312.

* * * Desire, which is to ask for something more, is a praiseworthy quality provided that it is used suitably. So if a man has the desire to acquire science and knowledge or to become compassionate, generous, and just, it is most praiseworthy.

If he exercises his anger and wrath against the bloodthirsty tyrants who are like ferocious beasts, it is very praiseworthy; but if he does not use these qualities in a right way, they are blameworthy.

ABDUL BAHA. Some Answered Questions, p. 250.

The supreme concern of any government must be the establishment of equal justice and equal opportunity amongst its citizens. Justice is the light of a nation, the lamp burning amongst the people. Justice is the sun through the light of which progress is secured and peace obtained. Through justice commerce thrives, industries are developed, morals are refined, honesty is established, international comity fostered and education popularized. That nation is honored and respected above all others which practices strict justice and mercy in all its dealings with the outside world. By justice a nation is exalted, attaining to the pinnacle of eternal glory. The path of justice is the golden path of universal salvation.

ABDUL BAHA. Extract from Ahmad's Diary, July 27, 1914.

The laws of God are not impositions of will, or of power, or pleasure, but the resolutions of truth, reason and justice.

All men are equal before the law, which must reign absolutely.

The object of punishment is not vengeance, but the prevention of crime.

Kings must rule with wisdom and justice; prince, peer and peasant alike have equal rights to just treatment, there must be no favor shown to individuals. * * *

If a person commit a crime against you, you have not the right to forgive him; but the law must punish him in order to prevent a repetition of that same crime by others, as the pain of the individual is unimportant beside the general welfare of the people.

When perfect justice reigns in every country of the eastern and western world, then will the earth become a place of beauty. The dignity and equality of every servant of God will be acknowledged; the ideal of the solidarity of the human race, the true brotherhood of man, will be realized; and the glorious light of the Sun of Truth will illumine the souls of all men.

ABDUL BAHÁ. Paris Talks, p. 143.

* * * If a man be just, kind, humble and merciful, and his qualities are acquired through the will power, this is godlike. A child cannot kill a man, but a Bonaparte can abstain from war, from shedding blood, from devastating countries. A dumb person will not speak ill of any one; a paralyzed hand cannot strike, but a strong hand can refrain from striking. Justice, love and kindness must be instruments of strength, not of weakness.

ABDUL BAHÁ. Divine Philosophy, p. 69.

OBEDIENCE TO GOVERNMENT — LAW — POLITICS

In life man should hope for reward and fear punishment. It is necessary that this hope and this fear should be considered by those in authority and those who have important posts in the government. If the officials are not guided by these sentiments, it is to be feared that they will not act as they ought to.

This hope and fear are like pillars that support the altitude of the world. There is no better prevention of tyranny than these two sentiments, hope and fear. In reactionary governments where fear does not exist, the administration is badly managed.

There are both political and spiritual consequences. A man who takes into consideration spiritual consequences is a perfect government official. If a man is guided by religious feeling and by the respect for the law, he will act in a perfect manner.

A minister of government if he is guided by divine faith, will always act for the good, above all if he knows that the consequences of his act are without limit. Such a man will detach himself from tyranny and will work for justice. If men believe that they will reap the consequences of their actions in the next world, they would never act contrary to justice. You see then how important it is that a minister of state should be religious.

At the same time religious interests should not be brought into politics. Religions should treat of morals; politics of material circumstances. Those in authority should occupy themselves with the lives of men, they should teach ideas of service, good morals and develop the habit of justice. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." * * *

Friends of God, set forth the example of justice. Justice is a universal quality. From the highest to the lowest justice should be sacred: from the sovereign to the merchant, the minister of state to the artisan, all must

be just. Be just, respect the rights of each man — “do unto others as you would that they should do unto you.” A workman that commits an injustice is as much to blame as a tyrant. Each one of us can choose between justice and injustice. * * * ABDUL BAHÁ. Star, Vol. 3, No. 2, p. 7.

Some one else asked regarding election and whether the country should be ruled by the people or by the wise ones among the people.

Abdul Baha said:

It is evident that it is better that the people elect the noble ones among them and these elect the president of the republic. That is to say, the president should be the elect of the elect, because the public in general are not as well informed as they should be in regard to political affairs. The ignorant people follow fame. In reality, whatever affair the wise people desire to execute the ignorant people agree to. The affairs should be in the hands of the wise and not of the ignorant. But the wise people must be in the utmost faithfulness and sincerity of purpose; they must serve all the people and protect and safeguard their welfare. Consider, if you put the general affairs into the hands of the ignorant people they will be ruined. If you put all the work into the hands of the laborer the house will not be built. A wise architect is needed. The work is done by the architect, but the laborer suffers the hardships. The general draws the map of war, but the mass of people do the fighting. We cannot give them the map. Is it possible to leave a regiment in the hands of a private? But if we want to be victorious and conquerors, a wise, experienced person must be made commander.

ABDUL BAHÁ. Star, Vol. 7, p. 82.

Some one asked in regard to capital and labor.

Abdul Baha said:

The solution of this problem is one of the fundamental principles of His Holiness Baha’o’llah, but it must be solved with justice and not with force. If this problem is not solved lovingly it will result in war. Perfect communism and equality are an impossibility, because they would upset the affairs and the order of the world. But there is a fair method which will not leave the poor in such need, nor the rich in such wealth. The poor and the rich according to their degrees can live happily, with ease and tranquility. * * *

But here is a real solution. The rich should be merciful to the poor, but with their free-will, not with force. Should it be with force it would be useless. It should be according to law and not by violence, so that through a general law every one might know his duty.

ABDUL BAHÁ. Star, Vol. 7, p. 82.

The question of socialization is very important. It will not be solved by strikes for wages.

All the governments of the world must be united and organize an assembly, the members of which should be elected from the parliaments and the nobles of the nations. These must plan, with utmost wisdom and power, so that neither the capitalists suffer from enormous loss, nor the laborers become needy. In the utmost moderation they should make the law,

then announce to the public that the rights of the working people are to be strongly preserved. Also the rights of the capitalists are to be protected. When such a general plan is adopted by the will of both sides, should a strike occur, all the governments of the world collectively should resist it. Otherwise the work will lead to much destruction, especially in Europe. Terrible things will take place. One of the several causes of a universal European war will be this question. * * *

* * * It is impossible for a country to live easily without laws. To solve this problem strong laws must be made, so that all the governments of the world be protectors thereof.

The essence of this matter is that strikes are conducive to destruction, but laws are the cause of life. Laws must be framed. Demands should be according to the laws and not with strikes, force and harshness. Tonight you have spoken of politics, but we are not accustomed to talk of politics. We speak about the world of spirit. We speak of the wealth of the Kingdom, not of the wealth of the nether world. Politics are obligatory matters, but eternal happiness cannot be obtained by force. Happiness and force are impossible. What is meant by happiness? It means that the people should live according to the most perfect virtues of the world of humanity and the power of the divine Kingdom.

ABDUL BAHÁ. Star, Vol. 7, No. 9, p. 84.

Question: Is it not a fact that universal peace cannot be accomplished until there is political democracy in all the countries of the world?

Abdul Baha: It is very evident that in the future of all the countries of the world, be they constitutional in government or republican or democratic in form, there shall be no centralization. The United States may be held up as the example of government in time to come, that is to say, each province will be independent in itself, but there will be a union concerning the interests of the various independent states. It may not be a republican, or a democratic form. To cast aside centralization which promotes despotism is the exigency of the time. This will be productive of international peace.

Another factor of equal importance in bringing about international peace is woman's suffrage. That is to say, when perfect equality shall be established between men and women, peace may be realized for the simple reason that womankind in general will never favor warfare. Women evidently will not be willing to allow those whom they have so tenderly cared for go to the battlefield. When they shall have a vote they will oppose any cause of warfare.

Another factor which will bring about universal peace is the linking together of the Orient and the Occident.

ABDUL BAHÁ. Star, Vol. 3, No. 10, p. 27.

Among their fictitious reports was this: That this oppressed one has hoisted the banner of independence; upon that banner he has inscribed "Ya Baha El-Abha!" and circulated it in all this country (Syria), in the cities and hamlets, even among the tribes in the desert, and that he has summoned them all to assemble under the banner.

O God, verily I seek shelter in Thee from this action which is contrary to the precepts of Baha, nay, it is a great wrong, committed only by every persistent sinner. For Thou hast enjoined upon us obedience to kings and rulers!

ABDUL BAHA. Tablets, Vol. 2. p. 376.

As regards what you wrote touching the intervention in the affairs of Persia of the neighboring states, time upon time it hath been declared by the pen of the Covenant that the Government (Dawlat) and the people (Millat) should mix together like honey and milk, else the field will be open for maneuvers of others, and both parties will regret it. But alas! the two parties would not give ear, but have brought matters to this perilous pitch.

ABDUL BAHA. Tablet Addressed to Muhammed 'Ali Khan of Teheran, 1896.

As to the matter of our ill-wishers, the Yahya'is (the Ezalis), who accuse the friends (the Bahais) of sympathy with the Court (or Government, Dawlat), it is certain that the truth of the case will become plain and evident, and you should peruse the letters sent by this post to Mirza 'Abdu'llah Sahib-Furush. We have no connection with any party. We are neither partisans of the victorious Government nor do we share the opinions of the glorious people. We stand aside from all strifes, wish well to all, and offer our prayers and supplications at the throne of God that He will reconcile these two honorable elements with one another, so that they may become one element, and may work together for the glory and advancement of both Government and people. Praise be to God, by God's grace we strive to be at peace and on friendly terms with all parties in the world; we show friendship and affection (to all), seek after righteousness, and spend ourselves in this path.

ABDUL BAHA. Tablet to "Ibn Abhar," Teheran, 1896.

You wrote that it had been stated in the Hablu'l-matin published at Rasht that the Bahais were partisans of the autocrats, and at Zanzan had collected aid for the Royalist cause. One of the friends must write to some other newspaper, or it must be spread abroad amongst the people, that this is a calumny concerning the Bahais (emanating) from the Yahya'is, (Azalis) Babis, for these men are the enemies of the Bahais.

The aim of the Bahais is the reformation of the world, so that amongst all these nations and governments a reconciliation may be effected and strife and war may be abolished. Therefore, they hasten onward with heart and soul and spend themselves that perchance the Court and the nation, nay, (all) parties and peoples, may be united to one another and that peace and reconciliation may enter in. Hence they have no part in such quarrels. And a clear proof and conclusive argument as to the falsity of the accuser, which leaves no opening for doubt, is the decree of the mujtahid Mulla Hasan of Nur and Sayyid Ali Akbar, which were posted on the walls in all the streets and bazars of Teheran. But the Yahya'is, (Azali) Babis, who are the enemies of the Bahais, and who keep themselves in concealment, tell the Nationalists that the Bahais are the partisans of the Court, while telling the Royalists that they are ready to lay down their

lives for the nation, in order to stir up both sides against the Bahais and make them their enemies, that perchance they may seduce certain souls on either side. This is the truth of the matter; therefore it behooves that some just men should investigate the question of the (alleged) help (given to the Royalists) at Zanjan. If such a thing hath been done by the Bahais we will believe and admit (the charge). Glory be to God! This is an awful calumny! From the very beginning of the revolution it was constantly enjoined that the friends of God should stand aside from this strife and struggle and war and contest, and should seek to reconcile the Court and the nation, and should spend themselves so that Court and nation should mix with one another like milk and honey: for safety and success are unattainable and impossible without (such) reconciliation. Now when they who wish us ill utter calumnies, the friends are silent, wherefore these our foes each day boldly enunciate some (new) slander.

Upon thee be the most splendid splendor (el-Baha-'u'l-Abha).

ABDUL BAHÁ. Tablet to Hadji Mirza Abdu'llah Sahib-Farush, 1896.

To be brief, the point is this: Through the interference of ignorant and fanatical leaders, the country of Persia is in a state of decadence, although the intention of his imperial Majesty the crowned Shah is pure and for progress.

Now, you who are the well wishers of the government and are sincere, obedient and kind toward it, be ye engaged always in service. Should any of you enter the employment of the government he must live and act with the utmost truthfulness, righteousness, chastity, uprightness, purity, sanctity, justice and equity. But if (I seek refuge in God!) any one betray the least of trusts, or neglect and be remiss in the performance of any duties which are entrusted to him, or if by extortion he take one penny from any subject, or seek after his own or personal aims and ends or the attainment of his own interests, he shall undoubtedly remain deprived of the outpourings of His Highness the Almighty. Beware! Beware! Lest ye fall short of that which ye are commanded in this Tablet!

ABDUL BAHÁ. Tablet to the East and the West, p. 35.

*** Likewise the advices and recommendations that this servant (Abdul Baha) himself hath written in Tablets to Persia and America; also the irrefutable command that the Blessed Perfection hath given in Tablets: that the believers must obey the kings with the utmost sincerity and fidelity, and He hath forbidden them to interfere at all with political problems. He hath even prohibited the believers from discussing political affairs. ***

ABDUL BAHÁ. Tablets, Vol. 3, p. 498.

*** This national Assembly will not bring any rapid results. Now some of the agitators are harboring evil intentions and do not let agreement and union be realized between the nations and the government. They are instigating the hopeless ones at every moment and sending them to the British Legation, while on the other hand they ask private assistance and protection from the government, so that they may procure wealth. Each and all of the clergy are thinking in this line.

However with these proceedings and counter proceedings we have nothing to do. We are commanded to quicken the souls, to train the characters, to illumine the realm of man, to guide all the inhabitants of the earth, to create concord and unity among all men and to lead the world of humanity to the fountain of the everlasting glory.

The reformation of one Empire is not our aim; nay rather, we invoke from God that all the regions of the world be reformed and cultivated; the republic of men become the manifestors of the bounty of the most glorious Lord; the East and the West be brought nearer together; that Turk and Tajik, Iran and America, India and Arabia, Japan and Persia, China and Germany, in brief, all the nations and peoples of the world become as one soul and one spirit, in order that strife and warfare be entirely removed and the rancor and hostility disappear; so that all become as the waves of one ocean, the drops of one sea, the flowers of one rose-garden, the trees of one orchard, the grains of one harvest and the plants of one meadow. * * *

* * * It is an established fact that the Bahais are the well wishers of the nation and the government; are showing forth obedience and displaying good intentions; are not interfering in political matters; are engaged in the education and spiritualization of characters and are occupied with the training of the ignorant ones. * * *

ABDUL BAHA. Tablets, Vol. 3, p. 488-491.

* * * Be ye engaged in prayer that with the utmost good pleasure the nation obey the government, comply with the wise counsels of the attendants of the central dominion, give no attention to the hearsay of the agitators and rise not to quarrel with and to protest against the government like unto the Russian Douma, so as to throw the whole empire, the nation and the kingdom into a sea of anarchy and lawlessness. Much prayer is needed so that God may help and protect. * * *

ABDUL BAHA. Tablets, Vol. 3, p. 494.

O ye friends of God! Engage in love as much as you can and be gentle to every outsider; suffer from enemies and behave with patience; see the asleep as the awakened, know the heedless as heedful, deal justly with the unjust and treat the oppressor with faithfulness. Offend not the mind of any person and grieve not the heart of any man; be towards all with the utmost humility and meekness, and be loyal and sincere subjects to the Royal Throne; obey the authorities of affairs, and make no interference whatsoever with political matters; adorn the meetings with the commemoration of God and train the individuals with the breath of the merciful One; utter no word save in the mention of God, and rest only in the shadow of hope. * * *

ABDUL BAHA. Tablets containing instructions, 1906.

Asked if it were ever right to rebel against an earthly ruler, Abdul Baha replied:

Yes, if he deals unjustly and tyrannically with his people he forfeits the right to govern them.

ABDUL BAHA. Notes taken by A. S. D., Acca, Oct. 16, 1907.

They must be submissive to just rulers, and well behaving subjects to the benevolent Prince, and interfere not with political matters.

They must turn toward the Orb of the universe and engage in beautifying their morals.

ABDUL BAHA. Tablet to Teheran, 1906.

Thou hast asked regarding the political affairs. In the United States it is necessary that the citizens shall take part in elections. This is a necessary matter and no excuse from it is possible.

My object in telling the believers that they should not interfere in the affairs of the government is this: that they should not make any trouble and that they should not move against the opinion of the government, but obedience to the laws and the administration of the commonwealth is necessary. Now as the government of America is a republican form of government it is necessary that all the citizens shall take part in the election of officers and take part in the affairs of the republic.

ABDUL BAHA. Tablets, Vol. 2, p. 342.

* * * In this revelation of Baha'o'llah the women go neck and neck with the men. In no movement will they be left behind. Their rights with men are equal in degree. They will enter all the administrative branches of politics. They will attain in all such a degree as will be considered the very highest station of the world of humanity and will take part in all affairs. Rest ye assured. Do not look upon the present conditions; in the not far distant future the world of woman will become all-refulgent and all-glorious, for His Holiness Baha'o'llah hath willed it so: At the time of elections the right to vote is the inalienable right of women, and the entrance of women into all human departments is an irrefutable and incontrovertible question.

But there are certain matters, the participation in which is not worthy of women. For example, at the time when the community is taking up vigorous defensive measures against the attack of foes, the women are exempt from military engagements.

It may so happen that at a given time warlike and savage tribes may furiously attack the body-politic with the intention of carrying on a wholesale slaughter of its members; under such a circumstance defense is necessary; but it is the duty of men to organize and execute such defensive measures and not the women; because their hearts are tender and they cannot endure the sight of the horror of carnage, even if it is for the sake of defense. From such and similar undertakings the women are exempt.

As regards the constitution of the House of Justice Baha'o'llah addresses the men. He says: "O ye men of the House of Justice!"

But when its members are to be elected the right which belongs to women, so far as their voting and their voice is concerned is indisputable.

When the women attain to the ultimate degree of progress, then, according to the exigency of the time and place and their great capacity, they shall obtain extraordinary privileges. Be ye confident on these accounts.

* * *

ABDUL BAHA. Paris Talks, pp. 170-1.

The injunction to Bahais has been this: They must not engage in matters of politics which lead to corruption. They must have nothing to do with corruption or sedition, but should interest themselves in clean politics.

In Persia at the present time the Bahais have no part in the movements which have terminated in corruption; but on the other hand a Bahai may be a politician of the right type; even ministers in Persia are Bahais. We have Governors-General who are Bahais and there are many other Bahais who take part in politics, but not in corruption. It is evident they must have nothing to do with seditious movements. For example, if the Americans should arise with the intention of reinstating despotism the Bahais should take no part in it.

The Bahai Cause includes questions of economic and social conditions, but they are under the heading of laws. The Bahai spirit is, that in order to establish a better economic and social condition you must abide by certain laws.

We will have economic laws so that the Socialists may demand legally and not by force or strike. The Government will enact the laws, establish just legislation and just economics, in order that all humanity may enjoy the utmost of welfare, but according to law. Without law and legislation demands fail and welfare will not be realized. Today they strike and make demands. This is not good. Laws and regulations set forth rightful demands.

While thousands are considering these questions we have more essential questions. The secrets of the whole economic condition are divine in nature and are concerned with the world of the heart and spirit. In the Bahai teaching this is most completely explained, and without consideration of the Bahai teachings it is impossible to realize a better state. All this will come to pass. The Bahais will bring about the better state, but not through corruption and sedition. It will not be warfare but perfect welfare. In short hearts must be so cemented together, love must become so dominant, that the rich shall most willingly, out of the free will of their hearts, help and extend assistance to the poor and take steps in the way of these adjustments. If it is accomplished in this way it will be very good, because then it will be for the sake of God and in His path. * * *

You must strive as much as possible to create love in the hearts in order that they may become shining and radiant. When that love shines in the hearts, even as this light (pointing to the electric light), it will permeate other hearts. And when the love of God is established everything else will be realized. This is the foundation. Be thoughtful of this! Think of becoming the cause of the attraction of souls. Manifest true economics to the people. Show what love is, what kindness is, what reverence is, what giving is.

Bahá'o'llah spread this teaching of universal peace fifty years ago when it was not even thought of by the people. While Bahá'o'llah was in prison He sent tablets (letters) to the kings and rulers advising this, and it was published fifty years ago. This is the most important thing for you to do: Act in accordance with the teachings of Bahá'o'llah. All His Books will be translated. Now is the time for you to live in accordance with the

teachings of Baha'o'llah, that is the true translation. Deeds must be the real translation.

Economic questions will not attract hearts. The love of God alone will attract hearts. These economic questions are very good questions, but the thing that attracts the hearts of men is the love of God.

ABDUL BAHÁ. *Star*, Vol. 4, p. 122. (1912.)

With political questions the clergy, however, have nothing to do. Religious matters should not be confused with politics in the present state of the world (for their interests are not identical). Religion concerns matters of the heart, of the spirit and of morals.

Politics are occupied with the material things of life. Religious teachers should not invade the realm of politics; they should concern themselves with the spiritual education of the people; they should ever give good counsel to men, trying to serve God and humankind; they should endeavor to awaken spiritual aspiration, and strive to enlarge the understanding and knowledge of humanity, to improve morals and to increase the love for justice.

This is in accordance with the teachings of Baha'o'llah. In the Gospel also it is written, "Render unto Caesar the things which are Caesar's and unto God the things which are God's."

*** O friends of God, be living examples of justice, so that by the mercy of God the world may see in your actions that you manifest the attributes of justice and mercy.

Justice is not limited, it is a universal quality. Its operation must be carried out in all classes, from the highest to the lowest. Justice must be sacred and the rights of all the people must be considered. Desire for others only that which you desire for yourselves, then shall we rejoice in the Sun of Justice which shines from the horizon of God.

Each man has been placed in a post of honor which he must not desert. An humble workman who commits an injustice is as much to blame as a renowned tyrant. Thus we all have our choice between justice and injustice.

I hope that each one of you will become just and direct your thoughts toward the unity of mankind; that you will never harm your neighbors nor speak ill of any one; that you will respect the rights of all men and be more concerned for the interests of others than for your own. Thus will you become torches of divine justice acting in accordance with the teachings of Baha'o'llah, who, during His life, bore innumerable trials and persecutions in order to show forth to the world of mankind the virtues of the world of divinity, making it possible for you to realize the supremacy of the spirit and to rejoice in the justice of God. ***

ABDUL BAHÁ. *Paris Talks*, p. 146.

*** It is the time of firmness and steadfastness and the period of arising in the service of the Word of God, for the "Blessed City" is environed from all directions with the tempestuous waves of tests and trials, and the sweeping hurricanes of persecutions and hardships are blowing and roaring high. The joy and happiness of the heart of Abdul Baha depends upon

the stability and constancy of the believers. For they must live and act in accord with the divine advices and exhortations and show forth to each other the power and the perfection of love with infinite accord and unity; so that they may become the embodiment of one existence, the waves of one sea, the myrtles of one rose garden, the rays of one sun, the stars of one horizon, the fruits of one tree and the birds of one meadow.

Likewise, they must treat and behave toward all the governments, nations, communities, kings and subjects with the utmost sincerity, trustworthiness, straightforwardness, love and kindness. Even they must make hopeful a bloodthirsty enemy, show sympathy with the utmost faithfulness and honor to the perfidious unjust, know the ill-wisher as the well-wisher and torment not the sinner with reproaches. Should they become the targets of a thousand arrows of persecutions, they must challenge it with love and friendship and treat every one with purity of purpose and kindness.

ABDUL BAHÁ. Tablets, Vol. 2, p. 435.

While watching some soldiers drilling, Abdul Baha said:

Military rules are far worse than prison rules. These soldiers are in reality prisoners. They are restricted in all their affairs. They cannot deviate one hair's breadth from prescribed rules. They are circumscribed in their eating, sleeping and walking. They are not at all free. Imagination rules over the world of humanity. These men are prisoners in everything save the name. Because they are called "soldiers" and are summoned to defend what the demagogues call the "fatherland," they willingly go through all these hardships. If some one should tell them that they are prisoners, they would not be able to stand it one month.

*** How ignorant are the people! They are willing to forfeit their possessions, honor, wealth, property and even life in the path of their country, but unwilling to perform any sacrifice in the path of God. The battlefields of the world have been crimsoned with the blood of millions of soldiers, all to no purpose. Today no one knows their names. But when one soul sacrifices his life in the path of God, his name becomes eternal. Consider how precious is the blood of the martyrs! ***

ABDUL BAHÁ. Extract from Ahmad's Diary, July 5, 1914.

*** Oh, why will man, the disobedient child of God, who should be an example of the power of the spiritual law, turn his face away from the divine teaching and put all his effort into destruction and war!

My hope is that in this enlightened century the divine light of love will shed its radiance over the whole world, seeking out the responsive hearts' intelligence of every human being; that the light of the Sun of Truth will lead politicians to shake off all the claims of prejudice and superstitions, and with freed minds to follow the policy of God: for divine politics are mighty and man's politics are feeble. God has created all the world and bestows his divine bounty upon every creature. ***

ABDUL BAHÁ. Paris Talks, p. 139.

As the Cause (of Baha'o'llah) advances in all parts of the world the governments will realize that the believers of God are law-abiding citizens

and loyal, relying always upon the justice and fair play with which they are treated by the central administration.

ABDUL BAHÁ. Extract from Ahmad's Diary, April 29, 1914.

* * * I desire for you a universal patriotism. A high soaring bird attaches not its heart to its earth nest and abode. At every dawn it sings a new melody and at every eve it warbles the strains of divine mysteries in a new meadow. At one time it rises above the summit of the green mountains and again it spreads its imperial wings over deserts and plains, and anon it breaks into ideal harmonies and chants sweetly the secrets of God. It is not attached to home and comfort, nor is it limited to nest and abode. Nay rather, it is intoxicated with the wine of the love of God, singing at all times the anthems and praises of the Almighty. This is the habit and custom of the heavenly birds; this is the manner and conduct of the nightingale of the rose garden of the Merciful. * * *

ABDUL BAHÁ. Divine Philosophy, p. 7.

NEED FOR THE POWER OF THE HOLY SPIRIT IN THE HAGUE AND OTHER PEACE CONFERENCES

Truly I say many societies are organized in America for the promotion of the thought of peace and universal brotherhood. That country has preceded all the rest in this respect. But all these peace societies organized in the countries of the West, whose aim is the oneness of the realm of humanity, consist of explanations and theories on this subject; but the Bahais have engraved this matter on the page of this world with their own blood. Through the power of the Word of God they have unfurled the banner of the oneness of the kingdom of humanity upon the apex of the world with deeds and actions; and through the bounty of Baha'o'llah they have spread the proclamation of the brotherhood of man and the universal equality among the people of the East and the West. Herein consists the difference.

Consider thou that the Hague Conference was instituted and established by the kings and rulers of the world, but when it came to the station of action, the Czar of Russia, who was the founder of the Conference, declared war with Japan. Nearly one million of souls were torn to pieces on the battlefield and kneaded the earth with their blood. Notwithstanding this, the Bahais must associate and become members of these peace societies, so that they may awaken them to the realization that this great cause of universal peace cannot be established and maintained except through the power of God, which is supernatural.

Human nature in this phenomenal world is fashioned with the poison of war and strife. We need a powerful force beyond and above this world of nature, so that this condition may be effaced from the surface of the world.

ABDUL BAHÁ. Extract from tablet to an American believer, Sept. 12, 1911.

What of the Peace Congress?

Answer: It resembles many drunkards gathered together to protest against the drinking of alcohol. They say that drink is horrible and they straightway go out from the house to drink again.

ABDUL BAHA. London Talks, p. 55.

O ye friends of God! The world is like the body of man: it hath become sick, feeble and infirm; its eye is devoid of sight, its ear hath become destitute of hearing and its faculties of sense are entirely dissolved. The friends of God must become as wise physicians and care for and heal this sick person, in accord with the divine teachings; in order that, God willing, it may perchance gain health, find eternal healing; that its lost powers may be restored and that the world may find such health, freshness and purity that it will appear in the utmost beauty and charm.

The first remedy is to guide the people, so that they may turn unto God, hearken unto the divine commandments and go forth with a hearing ear and seeing eye. After this swift and certain remedy hath been applied, then, according to the divine teachings, they ought to be trained in the conduct, morals and deeds of the Supreme Concourse, encouraged and inspired with the gifts of the Kingdom of Abha. The hearts should be purified and cleansed from every trace of hatred and rancor and enabled to engage in truthfulness, conciliation, uprightness and love toward the world of humanity; so that the East and the West may embrace each other like unto two lovers, enmity and animosity may vanish from the human world and universal peace be established.

O ye friends of God! Be kind to all peoples and nations, have love for all of them, exert yourselves to purify the hearts as much as you can and bestow abundant effort in rejoicing the souls. Be ye a sprinkling of rain to every meadow and a water of life to every tree. Be ye as fragrant musk to every nostril and a soul-refreshing breeze to every invalid. Be ye salutary water to every thirsty one, a wise guide to everyone led astray, an affectionate father or mother to every orphan and, in the utmost joy and fragrance, a son or daughter to everyone bent with age. Be ye a rich treasure to every indigent one; consider love and union as a delectable paradise and count annoyance and hostility as the torment of hell-fire. Exert your soul, seek no rest in body, supplicate and beseech with your heart, and search for divine assistance and favor, in order that ye may make this world the paradise of Abha and this terrestrial globe the arena of the supreme Kingdom. If ye make an effort, it is certain that these lights will shine, this cloud of mercy will rain, this soul-nourishing breeze will waft and the scent of this most fragrant musk will be diffused.

ABDUL BAHA. Tablets, Vol. 1, p. 36.

*** Thou hast written concerning the universal peace, that before long the congress of The Hague will be opened and discussion will be made in regard to universal peace.

This problem cannot be solved by the congress of The Hague whose members are the representatives of nations; nay rather, this graceful

beloved will unveil her face in all the regions through the penetrative power of the Word of God.

The congress of The Hague is as follows: The wine sellers call a meeting so that they may discuss the evils of wine and remove from the world the drinking of wine; yet their own vocation is wine selling.

Nations who are constantly thinking either of worldly conquest, the expansion of their own dominion or waging war upon their contemporaries, send ministers and representatives to the congress of The Hague to discuss the problem of universal peace and legislate regulations for the prevention of war.

ABDUL BAHÁ. Tablets, Vol. 3, p. 595.

These delegates who have gathered in the "Peace Conference" are like merchants. Each strives to compete for victory with his rival. Even if peace were established it would be but temporary. Years ago there was an international peace agreement, but wars have continued notwithstanding. If such conferences were endowed with the power to establish an enduring peace, the world would have been at rest long ago.

Praise be to God, souls have assembled here with pure intention. That which is the means of love and fellowship in the world of humanity is acceptable at the divine threshold, and that which is conducive to the warfare of mankind or any movement which brings rancor, hatred and animosity, is not acceptable.

All the holy and inspired messengers who have shone in the history of the world have, as the fulfillment of their mission, the promotion of love and amity in the hearts of the people. In order that the members of the world of humanity might associate with each other, these divine souls have utilized every means, for it has been the aim of all the prophets of God to bring about reconciliation and fellowship among the sons of men. The divine philosophers and scholars of history strove with all their powers to bring about this ideal condition. In this highway they have given up wealth, property and possessions. For this central principle of peace more than twenty thousand in the Orient have given up their lives. While under the sword of execution, their great desire was this fulfillment; while in the pillory, they longed for the effulgence of the Holy Spirit. While actually being hewed asunder they went to death with the greatest joy and felicity, knowing that their martyrdom hastened the millennium. Consider to what an extent they were self-sacrificing. They were happy and ready to give up everything, even to life itself.

There are certain souls whose aim is equally lofty. Their desire is also the affinity between members of the human family, but they practice it only to the extent of verbal demonstration. They are not ready to give up their lives for its accomplishment. There is a great difference between the man who rests on the bed of luxury and selfishness and the man who, in the arena of activity, willingly sacrifices all for the attainment of a sacred object.

Philosophers and those who see visions dream safely in the security of their own houses. But the faithful servants of the Almighty did not merely dream high ideals in homes of comfort. In order to prove their sincerity they gave up their houses and lives. The earth became crimson

with their blood; the cross adorned their holy temples; their bodies and their heads decorated the points of spears. Thereby we can judge of their sincerity. This is the station of sacrifice. This is the station of martyrdom. The men who desire the improvement of the human race, must ever be ready to sacrifice their honor, glory and life. In this century the Bahais have sacrificed their lives so that fellowship and affection may become realized in the hearts, so that the world of humanity may become radiant, the children of men be resuscitated with a new life, and the earthly world become the mirror reflecting the divine world. When a holy and divine messenger appears on earth their power of unity and agreement is made possible. ABDUL BAHA. Talk in London, Dec. 29, 1912.

The Universal Races Congress was good, for it was intended for the furtherance and progress of unity among all nations and a better international understanding. The purpose was good. The causes of disputes among different nations are always due to one of the following classes of prejudice: racial, lingual, theological, personal, and prejudices of custom and tradition. It requires a universal active force to overcome these differences. A small disease needs a small remedy, but a disease which pervades the whole body needs a very strong remedy. A small lamp may light a room, a larger would light a house, a larger still might shine through the city, but the sun is needed to light the whole world.

The differences in language cause disunion between nations. There must be one universal language. The diversity in faiths is also a cause of separation. The true foundation of all faiths must be established, the outer differences abolished. There must be a oneness of faith. To end all these differences is a very hard task. The whole world is sick and needs the power of the Great Healer.

These meetings teach us that unity is good, and that suppression (slavery under the yoke of tradition and prejudice) is the cause of disunion. To know this is not enough. All knowledge is good, but it can bear no fruit except by action. It is well to know that riches are good, but that knowledge will not make a man rich, he must work, he must put his knowledge into practice. We hope the people realize and know that unity is good, and we also hope that they will not be content to stand still in that knowledge. Do not only say that unity, love and brotherhood are good, you must work for their realization.

The Czar of Russia suggested the Hague Peace Conference and proposed a decrease in armament for all nations. In this Conference it was proved that peace was beneficial to all countries and that war destroyed trade, etc. The Czar's words were admirable, though after the Conference was over he himself was the first to declare war (against Japan).

Knowledge is not enough; we hope by the love of God we shall put it into practice. A spiritual universal force is needed for this. Meetings are good for engendering spiritual force. To know that it is possible to reach a state of perfection is good; to march forward on the path is better. We know that to help the poor and to be merciful is good and pleases God, but knowledge alone does not feed the starving man, nor can the poor be warmed by knowledge or words, in the bitter winter.

ABDUL BAHA. London Talks, pp. 52-54.

In order to bring about a state of peace and unity three things are necessary:

(a) To know. (b) To have the intention. (c) To put into practice.

Unity is good. To know this is not sufficient. You must intend to promote it, you must work for it. Knowledge is a good thing, but it is only the first step. If knowledge is alone it is stationary.

ABDUL BAHÁ. Star, Vol. 2, No. 19, p. 5.

The copy of the address which you delivered before the Peace Congress was received. Truly I say thou art a ransom to the Blessed Perfection. Thou hast no other thought nor idea save the spreading of the rays of the kingdom of Abhá which is this address which thou hast delivered in the Congress.

The Baháí friends must utilize all their thoughts, so that they may be able to attract such gatherings to the kingdom of Abhá.

For these souls without being conscious are serving the kingdom of Abhá, and incidentally before reading your letter I had written two tablets to the founder of the Mohonk Lake Conference on International Arbitration, and its secretary. Undoubtedly you shall become acquainted with the contents of those two tablets. * * * Association and communication with this Congress is incumbent upon the believers of God, for their instrumentalities are physical, and the teachings of the Blessed Perfection are the spirit. That body needs this spirit in order that it may become quickened and attain to the greatest importance. * * *

Endeavor ye so far as you can that the spirit of the kingdom of the Glory of God, through the confirmation of the Holy Spirit, may be diffused through the hearts and souls of the societies and individuals of that continent and that with the greatest love and concord you may become lovers of each other. * * *

ABDUL BAHÁ. Tablet revealed for C. M. R., 1911.

RELIGION — PROPHETS — MANIFESTATION

During the journey it has become manifest and evident to me that the western world has made extraordinary progress in material civilization, but divine civilization is well-nigh forgotten.

This is the result of the submission of all human thought to the world of nature. All that one observes in the Western Hemisphere are the appearances of the material world and not of the divine world.

As there are many defects in the world of nature the lights of the divine civilization are hidden and nature has become the ruler over all things.

In the world of nature the greatest dominant note is the struggle for existence — the result of which is the survival of the fittest. The law of the survival of the fittest is the origin of all difficulties. It is the cause of war and strife, hatred and animosity, between human beings.

In the world of nature there is tyranny, egoism, aggression, overbearance, usurpation of the rights of others and other blameworthy attributes which are defects of the animal world. Therefore, so long as the requirements of the natural world play paramount part among the children of men,

success and prosperity are impossible. For the success and prosperity of the human world depend upon the qualities and virtues with which the reality of humanity is adorned; while the exigencies of the natural world work against the realization of this object.

Nature is warlike, nature is bloodthirsty, nature is tyrannical, nature is unaware of His Highness the Almighty. That is why these cruel qualities are natural to the animal world.

Therefore, His Highness the Lord of mankind, having great love and mercy, has caused the appearance of the prophets and the revelations of the Holy Books, so that through divine education the world of humanity may be released from the corruption of nature and the darkness of ignorance; be confirmed with ideal virtues, the susceptibilities of consciousness and the spiritual attributes and become the dawning-place of merciful emotions. This is divine civilization. Today in the world of humanity material civilization is like unto a lamp of the utmost transparency, but this lamp, a thousand times alas, is deprived of light. This light is divine civilization, which is instituted by the holy divine Manifestations.

This century is the century of light. This century is the century of the appearance of reality. This century is the century of universal progress.

A hundred thousand times alas, that ignorant prejudice, unnatural differences and antagonistic and inimical principles are yet displayed by the nations of the world toward one another, thus causing the retardation of general progress. This retrogression comes from the fact that the principles of divine civilization are completely abandoned and the teachings of the prophets of God are forgotten.

For instance, it is the clear text of the Old Testament that all humanity are the creatures of God. They are under the protection of the Almighty. The devil had nothing to do with their creation. It is the text of the New Testament that the sun of God shines upon the just and the unjust alike. It is likewise written in the Koran: "Thou shalt not see any difference in the creations of thy Lord." These expressions, which convey the same idea, are the foundation of the holy divine Manifestations of God. A thousand times alas, that misunderstanding has completely uprooted this basis.

Firstly, religion must become the means of love and amity. Secondly, it must proclaim the oneness of the world of humanity.

But the leaders among the people have caused it to become the means of hatred and enmity. For the last 6,000 years there has been bloodshed and rapacity amongst the children of men. These blameworthy attributes are the manifestations of the animal nature. Outwardly it has been called religious prejudice, racial prejudice and patriotic prejudice. Men have taken an ax and cut through the root of the tree of humanity. A hundred thousand times alas!

In short, I have traveled throughout many countries in the western world, especially America. In many big churches and large meetings I proclaimed the oneness of the world of humanity in accord with the teachings of His Holiness Baha'o'llah. I promoted the principle of universal peace, and with resonant voice I summoned all to enter into the Kingdom of God.

I said: Praise be to God that the Sun of Reality has shone forth with the utmost brilliancy from the eastern horizon. The regions of the world are flooded with Its glorious light. There are many rays to this Sun:

The first ray is heavenly teachings.

The second ray is the oneness of the world of humanity.

The third ray is the establishment of universal peace.

The fourth ray is the investigation of reality.

The fifth ray is the promulgation of universal fellowship.

The sixth ray is the inculcation of divine love through the power of religion.

The seventh ray is the conformity of religion with science and reason.

The eighth ray is the abandonment of religious, racial, patriotic and political prejudices.

The ninth ray is the universal spread of education.

The tenth ray is the organization of the arbitral court of justice, or Parliament of Man, before the members of which all the international and intergovernmental problems are arbitrated.

The eleventh ray is the equality of the sexes — the giving of the same educational facilities to women as to men, so that they may become adorned with all the virtues of humanity.

The twelfth ray is the solution of all the economic problems of the world, so that each individual member of humanity may enjoy the utmost comfort and well-being.

The thirteenth ray is the spread of an auxiliary world language.

Just as the rays of the phenomenal sun are infinite, likewise the rays of the Sun of Reality are infinite. The above summary only contains a few of its rays.

The spreading of these rays will deliver the world of humanity from the darkness of ignorance, strangeness and narrowness, and will guide it to the center of all these rays. Then the foundation of warfare and strife, animosity and hatred, will be destroyed from amongst the people and the misunderstandings existing between the religions will be dispelled. The foundation of the religions of God is one, and that is the oneness of the world of humanity.

Praise be to God! While traveling in America I found attentive ears. I associated and became intimate with many people. I observed that their object is the spread of fellowship amongst all people, and their highest hope is the extraordinary advancement of the human world. Similarly in London I met many blessed and enlightened souls who are striving with heart and soul to create love and amity between the various nations and races. It is my hope that from day to day these lofty ideals may find greater spread, and these philanthropic intentions may more and more appear, so that all the nations of the world may become the manifestors of merciful attributes and there may remain no strife and ill-feeling amongst religions and communities. This is everlasting glory! This is eternal prosperity! This is the paradise of the world of humanity!

ABDUL BAHÁ. *Star*, Vol. 8, p. 15.

The germinating and growing trees join the babbling brooks and the sighing pines in the singing of their anthem. May you also resuscitate

the dead souls with the wafting of the breeze of divine grace! Praise be to God, that the bounty and bestowal of the Blessed Perfection are with us, His confirmation, His spirituality, His advice, His exhortation are with us.

He has given us an irresistible power that all the nations of the world cannot withstand. May you ever be under the protection of God! May the Almighty Father assist and protect you! I shall never forget you, I shall ever remember you. You will always be in my thoughts. I hope you will not forget me. I trust the ideal bonds, spiritual communication, may ever become stronger and firmer. The celestial ties are eternal. Whenever I supplicate and entreat toward the Kingdom of Abhá, I shall beg for your confirmation and assistance, that the door of every good may be opened before your faces, so that each one of you may become a sign of guidance and a flag of peace.

The portraits which are drawn on the canvas of the world have become very antiquated. Now you must become inspired to paint new life-like portraits in the frame of the universe with the delicate brush of the spirit.

ABDUL BAHÁ. Extract from Ahmad's Diary.

Your present effort will bring most great results in the future.

The question of universal peace is one of the teachings of His Holiness Baha'o'llah. * * * The principles of His Holiness Baha'o'llah are numerous. One of these principles is the question of universal peace. Save through this divine power, or in other words, religious power, the matter of universal peace will not be established on a firm and lasting foundation. * * *

* * * Consequently, as universal peace is one principle of the principles of Baha'o'llah, it will become fully established through this heavenly power. Without this potency, this desire will not be realized.

ABDUL BAHÁ. Extract from Tablet to five San Francisco Friends. Trans. August 5, 1914.

* * * It is impossible for religion to be contrary to science, even though some intellects are too weak or too immature to understand truth.

God made religion and science to be the measure of our understanding. Take heed that you neglect not such a wonderful power. Weigh all things in this balance.

To him who has the power of comprehension religion is like an open book, but how can it be possible for a man devoid of reason and intellectuality to understand the divine realities of God?

Put all your beliefs into harmony with science; there can be no opposition, for truth is one. When religion, shorn of its superstitions, traditions and unintelligent dogmas, shows its conformity with science, then there will be a great unifying, cleansing force in the world, which will sweep before it all wars, disagreements, discords and struggles, and then will mankind be united in the power of the love of God.

ABDUL BAHÁ. Paris Talks, p. 135.

The divine religions were founded for no other purpose than the unification of humanity and the pacification of mankind. Any movement

which brings about peace for human society is truly a divine movement; any reform which brings people, gathers them together, beneath the same tabernacle surely is animated by peaceful motives. At all times and in all ages religion has been a factor in cementing the hearts of men together and in uniting various and divergent creeds, and surely it is the peace element therein which unites and which makes peace, for warfare has ever been the cause of separating men, the cause of disunion and discord amongst men.

Consider how His Holiness Jesus Christ united the divergent peoples and differing sects and denominations of the early days, hence it becomes evident that the fundamentals of religions are intended to unite and bind together. Their aim is universal peace, everlasting peace. Even go prior to the time of His Holiness Jesus Christ and you will find that the prophetic word then and there was also conducive to unification of various types and opposing elements of human society, and the first and primary teachers who succeeded Jesus Christ have aimed at the unity of mankind.

His Holiness Baha'o'llah, in Persia, was enabled to unite peoples of various thoughts and creeds and differing denominations. In far-off Persia there were Christians, Mohammedans, Jews, even Zoroastrians and their various denominations, together with racial distinctions, such as the Semitic, the Arabic, the Persian, the Turk, and so on; through the power of religion He was enabled to unite these differing peoples; so that these opposing peoples were united to the extent of consorting in perfect amity. Such a unity and accord became realized among them that they were considered as one people, one kind. Every religion of the divine religions is divisible into two distinct departments; one department or division which is essential, which is fundamental, is that which is concerned with the realm of morals and ethics, with the spiritual progress of man and that is changeless. For example, in the Messianic day the divine law was divided into the two divisions. One division which was essential concerned itself with the realm of morals, with the spiritual susceptibilities, with the heavenly bestowals. The other division touched upon the material conditions, the deals among humankind, and that is accidental, and therein there is change and transformation. For example, in the days of Moses there were ten distinct commandments with regard to murder. In the days of Jesus these were abrogated, for in the Mosaic day these ten commandments or ordinances were in accordance with the exigencies of the time; but in the days of Jesus these not being in conformity with the times, were abrogated.

In short, every religion, every great religious foundation, is divisible into two departments. One concerns the moral welfare and that is one. It was the same in the days of Moses; during the days of Abraham it was the same; in the days of Jesus it remained the same; that is changeless and that is essential religiously. The second division, which has to do with the deals of humanity, with the essential welfare of society, is constantly subjected to changes, in accordance with times and places. The purport is this: that the divine religions have for their central aim peace, for their reality is one. It is one light, one ocean, one rain, and therein there is no difference at all, hence that forms the basis for peace and amity.

The various and opposing nations that factor can bring together and unite. The warring nations can be brought to peace thereby. Consider how after the Messianic day the Roman empire and the Greek nation were at warfare, what enmity was exercised towards the Greeks by the Romans. The warring element between the Assyrians and the Egyptians in those days was well known, but the teachings of His Holiness Jesus Christ proved to be the cement wherewith they were united — they were brought to peace; warfare ceased, strife and rancor passed away, and together they associated with the utmost love and amity. Strife, warfare and bloodshed are the very destroyers of the human foundations, whereas peace and amity are the founders of the welfare and the benefit of humanity. For instance, take two nations, two religions, two races, or two peoples which have for two thousand years kept peace or remained in a peaceful state, yet for time to come they are in need of that peace. Peace is ever needed, but if the two nations should enter the battlefield for one year, at the end of that year consider the destruction and the tremendous demand for peace again, for peace and unity are the factors which bring about the comfort and welfare of humanity, whereas warfare and strife are the destroyers of the foundations of society.

The human organism may be taken as an example of the body-politic. As long as the members and parts of the human organism are at peace, coordinate, and cooperate together peacefully and harmoniously, we have as the result the expression of life in its fullest form; where they differ we have the reverse, which in the human organism is warfare; and when dissension continues and discord waxes grave in the human organism, the result is dissension and dissolution and ultimately death. All objects, all created beings are contingent or dependent upon peace, for every contingent or phenomenal being is composed of distinct elements. As long as there is an amicable understanding, a unity of action and coordination among these elements which go to form this phenomenal being, there we have peace; but as soon as dissension takes place disintegration results. The purpose is this, that peace and amity are the saving factors of society, whereas warfare and strife are the factors which bring about death and destruction, and God has willed for His humankind naught but peace and amity. All the prophets has He sent for this purpose. For peace and amity are life itself, whereas discord and dissension are death and destruction.

Now, inasmuch as the reality of the religions is one, and the difference is one of imitations, but religion essentially is one, the existing religions must give up the imitations in order that the reality underlying them all may unite humanity. When people hold fast to that reality, that reality being one, all shall be united and agreed. All the religions then shall summon people to the oneness of the world of humanity; all the religions will summon people to justice; all the divine religions will proclaim equality of rights; all the divine religions will summon people to the mercy of God; all the divine religions will admonish people to virtue. The foundation is one, there is no difference therein. If the essentials of religions, therefore, be observed, peace shall be the result, and when we study the conditions we find that the conditions existing are due only to imitations

which have crept into the religions, and the differences in the imitations have caused these various denominations and sects.

And now let us consider the various people of the world. They all belong to one kind, and let us recall the fact that the various nations of the world, the American, the English, the French, the German, all the continental nations, even the Turks and Persians, belong to the same Adam, belong to the same household, why should they have dissension? The surface of the earth is one nativity and that nativity was intended for all. God did not place these boundaries. Why should a matter which has not been originally destined by God, namely, the imaginary boundary lines placed by humankind, be made the bone of contention and the cause of differences? God has created all humanity; He has provided for all; He is preserving all, and all are submerged in the ocean of His mercy. Not a single soul is deprived. Now, inasmuch as we have such a kind God, why should we be at war with each other? Now that His light is shining upon all, why should we cast some of ourselves into darkness? Inasmuch as His table is spread for all, why should we deprive one another? Now that His effulgence is reaching us all, why shall we place ourselves within darkness? As long as we have a basis for amity, for unity, why should we deprive ourselves thereof? There is no doubt that the cause is only ignorance and that the result is perdition. It is a cause of depriving humanity of the eternal favors of God, hence we must forget all the imaginary causes of difference and refer to the very fundamentals of the divine religions in order that we may associate with perfect love and accord, considering humankind as one family, the surface of the earth as one nativity and all races as belonging to one humankind. Let us live under the protection of God, attaining to the eternal happiness in this world and to the life everlasting in the world to come.

ABDUL BAHÁ. *Star*, Vol. 3, No. 4, pp. 24-26.

All the divine prophets are the manifestations of truth. His Highness Moses declared the truth. His Highness The Christ spread the truth. His Highness Mohammed established the truth. All the elect of God proclaimed the truth. His Highness Baha'ollah unfurled the ensign of truth. All the sanctified souls who have stepped into the arena of existence have been the lamps of truth.

Truth is the oneness of the kingdom of humanity. Truth is love among the children of men. Truth is the proclamation of justice. Truth is the divine guidance. Truth is the virtues and perfections of the human world. Truth is equality between all the people of all countries. Truth is the illumination of the realm of man.

All the prophets of God have been heralds of truth. All have been united and agreed on this principle. Every prophet predicted the coming of a successor and every successor acknowledged the truth of the predecessor. His Highness Christ foretold the appearance of Mohammed, and Mohammed accepted the Christ and Moses. When all these divine prophets were united with each other, why should we disagree? We are the followers of those holy souls. In the same manner that the prophets loved each other, we should follow their example, for we are all the servants

of God, and the bounties of the Almighty are encircling everyone. God is in peace with all His children, why should we be engaged in war? God is kind to every one, why should we oppress each other? The foundation of divine religion is love, affinity and concord.

Praise God that this cycle is the period of illumination! Minds have made great progress; intelligences have been unfolded; the means of unity and agreement are brought about; communication between the races of men is rapidly established. Now is the time that all of us may embrace the law of peace and treat each other with honesty and straightforwardness. Let the religious prejudices be wiped away. Let the law of racial supremacy be discontinued. Let political expediencies be done away with. Let the love of country be superseded by the love of the world. Let us all deal with each other with infinite kindness. We are all the servants of the one divine threshold. We are all receiving the rays of truth from the same Sun of Reality. We must all believe in all the prophets. We must all acknowledge the divine authority of all the heavenly books. We must wash our hearts free of all human prejudices. We must serve God. We must propagate the oneness of the realm of humanity. We must be the cause of the appearance of the perfections in the world of man. We must not be like the beasts of prey. We must not allow carnage and bloodshed. We must regard the blood of man as sacred. We must all agree upon one fundamental principle. That principle is the oneness of the kingdom of humanity.

Consider ye! What things are transpiring now in Tripoli! How many fathers have become without sons! How many little children have become fatherless! How many kind and affectionate mothers are weeping for the death of their sons! How many women are lamenting and mourning over the cruel death of their beloved husbands! This sacred blood of humanity is shed for a piece of land. The beasts of prey never fight for this aim. Every one is contented in his own place. The wolf is satisfied after receiving his share of life. The leopard will creep into his own lair after partaking of his food. The lion will crouch in his own jungle. Not one intelligently or on purpose will ever entertain the desire to oppress another.

Alas! Alas! Although pitiless man brings under his dominion all the nests of humanity, yet he aspires for more. On the other hand, we easily realize that God has given to man divine intelligence, but he has become worse than the beasts of prey. The beasts of prey do not tear in pieces the members of their own tribes. No matter how much a wolf may be a ferocious beast he cannot kill more than ten sheep in one night, but man is becoming the means of destroying hundreds of thousands of his fellow beings in one day. Now, be just! How can this agree with reason? If a man kills his brother he is called a murderer; if he crimson the battlefield with the blood of hundreds of thousands of innocent men, he is hailed as a great conqueror. If a man steals ten dollars from another he is considered to be a guilty thief, but if he has pillaged a large country he will be known in history as a patriot. If he destroys with fire one house he is accused of arson, but if he bombards a city with the fire of cannon he is called a victorious being.

All these events connote the evils of human ignorance, the blood-thirstiness of the nature of man and a lack of faith. For if man believes in divine justice he will not consent to the suffering of any soul, and he will not allow the shedding of one drop of blood; nay rather, he will exert himself day and night to make one soul happy. Now, praise be to God, the signs of intelligence are becoming manifest among the people in some parts of the world. This is the dawning of the day-spring of the Most Great Peace. This is our hope: to spread the oneness of the realm of man, to destroy the foundation of hatred and animosity from among the people, to make manifest the greatest peace, so that the nations of the world may affiliate with each other and all the governments may strengthen between themselves the bonds of love and unity, the International Court of Arbitration may be established, and all the world-wide problems and difficulties which arise between the nations may be adjudicated in that universal court.

The solving of these international problems depends upon the increase of the number of the lovers of peace, thus those who are devoted to the greater friendship of nations may add to their power the public opinion which revolves around the peace of the world. Then, through the powerful demonstration of the people of peace and reconciliation all the nations will be forced to accept the doctrine of peace.

Love is illumination. Love is the cause of life. Hatred is conducive to death. Undoubtedly, wise men prefer life to death, unity to discord, and will endeavor with heart and soul that these impenetrable dark clouds may vanish and the Sun of Reality may shine forth; this world may become another world; this mound of earth may be changed into a delectable paradise, the east and the west may embrace each other, the north and the south may clasp hands of true fellowship, so that the true, divine love may become unveiled in the world of man. For to love man is to love God, and to be kind to the people is to serve God. Pray and exert yourselves with heart and soul, so that you may become the means of creating love among the children of men.

We hope that through your efforts religious, racial and political prejudices may pass away, and this tired world may receive peace and tranquility. You who have children know, of a fact, how beloved they are to you. Those who are bereaved of the meeting of their children because they are killed in fighting are like unto you. Consider, what will be the mental agitation of a mother and a father when they look upon the body of their son steeped in blood! Will they have any more hope in life? Will they have any composure, any comfort? Those people who are now in Tripoli are passing also through these agonies and anguishes. The fathers and mothers are in a desperate mood.

God has created us to be loving and compassionate toward each other, and not draw sword before each other's faces. We must adorn the gathering of love and peace, and not drill soldiers for the ranks of the army. We must organize the courts of justice. God has given to us eyes, so that we may look upon each other with the eyes of the love of God. He has granted us hearts, so that we may become attached to each other and not to show enmity and rancor. Consider, how God has been good to man!

He has given him understanding, intelligence and sentiment, so that he may exert these divine faculties in the path of love and not in the way of harm.

We must supplicate God that He may confirm and assist us to become the embodiment of the perfections of man. Not to extinguish the torch lighted by the hand of majesty; not to stop the downpouring of the rain of mercy; not to cut his green and verdant trees; not to prevent the fall of heavenly blessings, but to become confirmed in such wise as to adorn the realm of humanity, to illumine the East and the West, to destroy the basis of war and to become the cause of the affiliation of the hearts.

This is our hope! This is our utmost aspiration! We beg of God to assist us therein. His Highness Baha'o'llah dawned from the horizon of Persia and spread to all parts of the world the rays of the "Most Great Guidance." He invited all to the greatest peace and gave advice to all, especially to Napoleon the Third, who was at that time Emperor of France. For fifty years He suffered everything in life, so that by degrees the hearts became attracted to the Most Great Peace. Now, praise be to God, this light is continually spreading its benefits, and ere long, the banner of the Most Great Peace shall become unfurled. We will exert ourselves day and night, so that the world of man may become harmonized, and the sun of truth and the rays of reality may enlighten the East and the West.

ABDUL BAHA. *Star*, Vol. 2, No. 18, p. 3 (1911).

*** All the Manifestations of God came with the same purpose and they have all sought to lead men into the paths of virtue. Yet we, their servants, still dispute among ourselves. Why is it thus? Why do we not love one another and live in unity?

It is because we have shut our eyes to the underlying principle of all religions: that God is one; that He is the Father of us all; that we are all immersed in the ocean of His mercy and sheltered and protected by His loving care.

The glorious Sun of Truth shines for all alike. The waters of divine mercy immerse each one and His divine favor is bestowed on all His children.

This loving God desires peace for all His creatures. Why then do they spend their time in war? He loves and protects all His children. Why do they forget Him? He bestows His fatherly care on us all. Why do we neglect our brothers?

*** Doctors of religion were instituted to bring spiritual healing to the peoples and to be the cause of unity among the nations. If they become the cause of division they had better not exist. A remedy is given to cure a disease, but if it only succeeds in aggravating the complaint it is better to leave it alone. If religion is only to be the cause of disunion it had better not exist.

All the divine Manifestations sent by God into the world would have gone through their terrible hardships and sufferings for the single hope of spreading truth, unity and concord among men. Christ endured a life of sorrow, pain and grief, to bring a perfect example of love into the

world, and in spite of this we continue to act in a contrary spirit one towards the other.

Love is the fundamental principle of God's purpose for man and He has commanded us to love each other even as He loves us. All these discords and disputes which we hear on all sides only tend to increase materiality.

The world for the most part is sunk in materialism, and the blessings of the Holy Spirit are ignored. There is so little real spiritual feeling. The progress of the world is for the most part merely material. Men are becoming like unto beasts that perish, for we know that they have no spiritual feeling, they do not turn to God, they have no religion. These things belong to man alone, and if he is without them he is a prisoner of nature and no whit better than an animal.

ABDUL BAHÁ. Paris Talks, p. 110.

Now, today we meet with people in the world who, in truth, desire the universal good, and who according to their power occupy themselves in protecting the oppressed and in aiding the poor: they are enthusiastic for peace and the universal well-being. Although from this point of view they may be perfect, if they are deprived of the knowledge and love of God, they are imperfect.

ABDUL BAHÁ. Some Answered Questions, p. 341.

There have been wars and rumors of war amongst the people of the world for many thousand years; much innocent blood has been shed; many kingdoms and empires have been laid waste, is it not enough?

*** Christ said: "If one strikes you on the right cheek, turn to him the other also." Is there any relation between this commandment and the bloody events taking place today?

The religious differences between the Catholics and Protestants have caused a deluge of bloodshed. What relation have these events with the statement of Christ when He addressed Peter: "Put thy sword into the scabbard"? When we hold fast to the foundations of the religions of God, differences will be dispelled.

ABDUL BAHÁ. Divine Philosophy, p. 126.

Religion should unite all hearts, and cause wars and disputes to vanish from the face of the earth; it should give birth to spirituality, and bring life and light to every soul. If religion becomes a cause of dislike, hatred and division, it would be better to be without it, and to withdraw from such a religion would be a truly religious act. For it is clear that the purpose of a remedy is to cure, but if the remedy only aggravates the complaint it had better be left alone. Any religion which is not a cause of love and unity is no religion. All the holy prophets were as physicians to the soul. They gave prescriptions for the healing of mankind. Thus any remedy that causes disease does not come from the great supreme Physician.

ABDUL BAHÁ. Paris Talks, p. 120.

*** Today all the nations of the world are animated with a warlike spirit and all the governments of the world are filling their military store-

houses, inventing infernal machines and perfecting their man-killing engines, so that their martial powers may preponderate each other; especially the continent of Europe has become an arsenal of combustible materials. It needs only one tiny spark to set that hell into a world-wide explosion. It will be then such a titanic conflagration the lurid flames shall blazon all the horizons. The anthem of universal peace has still no charm in their ears. Their universally accepted political axioms are: that the greatness and prosperity of a nation depend on her military and naval powers. The more elaborate these preparations, the better protected and secured the well-being and happiness of that government and nation. The kings and rulers of the world are not ready yet to acknowledge that universal peace is conducive to the life of the world of humanity. In a similar strain the nobles, the demagogues and those in authority find their glory and reputation in naval and military preparedness.

Consequently, it is impossible that economic contentment be realized by the people of the world save through the transforming power of faith. For faith is the solver of every problem. Therefore, you must strive to strengthen the foundation of the religion of God. Through the power of the religion of God every difficulty will be disentangled. The power of the religion of God will humble kings and set at naught crooked motives of those who are in supreme authority. Then endeavor ye, that the power of true religion, which breathes the spirit of life into the dead body of the world of humanity, may be promulgated. This is the antidote for the poisoned body of the world and a quick-healing remedy for the rancorous diseases of man. For this reason, diffuse thou as much as thou art able the sweet fragrances of the Holy Spirit, teach the people the divine advice and exhortations and spread far and wide the heavenly teachings. * * *

ABDUL BAHÁ. Extract from Ahmad's Diary, Aug. 7, 1914.

Scientists tell us that the world of matter is made up of constellations of molecules which hold it in its various forms; each molecule consists of a similar constellation of atoms which in turn recent discovery shows is made up of tiny worlds of electrons. Thus we see that this law of affinity is the very basis of existence.

As in the material, so in the spiritual world, love is the attracting force that welds together the constituent elements into a composite unity and holds them firm against disintegration.

Love is the cause of life, and hatred or animosity spells death or disintegration. Just as affinity is the fundamental principle of composition, the greater affinity, love, is the light of unity, and the lack of love is the darkness of separateness. Love is conducive to existence, difference is conducive to disintegration. Love is the cause of the illumination of the whole of humanity, discord and dissension cause the destruction of the human race.

All the divine messengers have come to this earth as specialists of the law of love. They came to teach a divine love to the children of men. They came to minister a divine healing between the nations. They came to cement in one the hearts of men and to bring humanity into a state of unity and concord. In this pathway each one of these divine Mani-

festations of God's love has accepted innumerable calamities and hardships. For the sake of a realization of love and concord amongst men they have sacrificed their lives. How many persecutions have they suffered, so that they might bring into a state of harmony these contending nations and religions; so that they might create peace and consolation between these various peoples of the earth.

Let us consider His Holiness Jesus Christ: how many trials He accepted along this pathway, how many difficulties and persecutions, even giving up His life. He chose for Himself the cross, so that the light of love might shine in the hearts of men and the various contending nations come into a state of affinity and love; so that love might compass the hearts of humanity. This was the purpose.

When a holy and divine man shows us the way and sacrifices himself like Jesus Christ for the sake of the love and affinity amongst the children of men, our duty is plain. It is evident that we, likewise, must follow in the footsteps of Jesus Christ. We too must be ready to sacrifice our lives, so that this love may live. We must accept every hardship, so that this love may come to the hearts of the people.

Consider carefully that for the last six thousand years there has been constant strife and warfare amongst the people. All the wars which have occurred in past history have been the basis of the destruction of the human race. Love, on the other hand, has been the cause of cementing the people together.

Consider how Jesus Christ through the power of His love brought a state of harmony between the Egyptian nations, the Assyrian nation and all the nations of ancient times. Such a unity and concord was realized amongst these various peoples that the pages of history are adorned with their accomplishments, although formerly these nations were in a state of constant strife and contention. Formerly their business was war, but through the breath of the Holy Spirit unity became a creative factor. The great and wise men of the world have ever striven hard, so that the hearts of humanity might be cemented together by the heavenly teachers, whose mission it is to bring into the world this divine state of love.

The foundation of all religion as taught by all the divine messengers has been love and affinity. A hundred thousand pities, alas, that the divine message has become the means of warfare and strife!

In the Balkans blood is being freely and copiously shed, lives are being destroyed, houses are pillaged, cities are razed to the ground and all this through religious prejudice, while in reality the foundation of the religion of God is love. All the divines and holy Manifestations invite the exercise of love.

*** At a time when, in the Orient, there existed the utmost state of strife and sedition, warfare raged between the nations; warfare raged between the religions and between the various sects; darkness encompassed the horizon of the Orient and each religion asserted its claim over the other — at such a time, under such circumstances, His Holiness Baha' o'llah shone from the horizon of the East. He declared that the reality of all religions is one, that all religions have the same foundation for their teaching. He taught men that the foundation of the religion of God is

love. Alas, that they should have entirely forgotten this foundation! They have created blind dogmas and as these blind dogmas develop we observe constant bloodshed and strife.

If all the religions and sects were to quit themselves from all past limitations and search diligently for the foundation, there would follow unity and concord, these terrible events would not happen, bloodshed would cease and hatred between the hearts of men would be dispelled; heavenly illumination would dawn, divine love would be created, the efforts of the divine teachers would be held and would yield results; hearts would be knit together, the basis of strife and quarrel would be forgotten, divine justice would be revealed and divine radiance diffused.

In order that the darkness of strife and sedition might be entirely banished from the human world, His Holiness Baha'o'llah established or taught certain declarations or principles. The first principle which He proclaimed was that of the oneness of the human family. He said: "Humanity constitutes the sheep of God's flock. The real shepherd is God." The real shepherd is compassionate and kind towards all the members of His flock. Humanity was created by God; He provides for all, protects all; He is kind to all; why should we treat each other harshly? He has made a plea for love, not for difference, or hatred or animosity. * * *

The paramount declaration of Baha'o'llah is that peace must be realized between all the nations of the earth. International tribunals will be established and certain representatives from amongst all the governments of the earth will be sent to that interparliamentary gathering. The era of the parliament of man will be ushered in. This international tribunal will be the court of appeals between the nations. Fifty years ago Baha'o'llah wrote to all the rulers of the world about this international tribunal of arbitral justice.

These are some of the teachings in the religion of Baha'o'llah. * * * I will just add that it is my hope that during these days in which this Peace Conference is discussing negotiations for terms of peace, you will strive to the utmost that peace measures and peaceful negotiations may be carried on among them. I am very pleased that I am living in London in these days. I supplicate that the Conference may be crowned with success, so that peace may be established in the Balkans; so that this bloodshed may cease; so that this Conference may become a working basis for the future international peace. May all the nations and all the countries of the world strive with us, that in the future there may be no war and no bloodshed.

As the English government is a just government and as the British nation is a noble nation and accomplishes whatever it undertakes, it is my hope that in this matter it will manifest the utmost wisdom and sagacity, so that the sun of peace may dawn on the horizon of the Balkans, so that eternal fellowship may be realized between them, and whenever in the future there is any difficult problem a conference may be called for its settlement; so that through these various conferences all the troubles of humanity may be solved.

May there remain no more war and strife. May tranquility dawn on the world of humanity expressive of the world of light, so that this nether

world may be transformed by love and concord and may become the foretaste of the other kingdom. Then all humanity will be sheltered under the shadow of the Almighty. This is my hope, this is the highest desire of my life day and night. I pray and I beg confirmations from God for this government, that this nation may be assisted to hold aloft the banner of international peace. **ABDUL BAHÁ.** *Star*, Vol. 3, No. 17, p. 6.

In the world of creation there is one nature common to all things. When we study the nature of things we perceive that they are either essentially as light or darkness; either fruitful or unfruitful, useful or useless, perfect or imperfect, until we come to man. We find that the human essence is endowed with two natures, the earthly and the heavenly, being respectively the animal and the human, the satanic and the angelic, the manifestation of perfection and imperfection, the weakness of the body and the strength of the spirit.

The animal imperfections are as darkness, while the human virtues are as light. If the satanic imperfection overcomes, the darkness will prevail, but if the contrary the perfect life will be attained.

The divine Manifestations are sent and manifested to train the souls of men in such wise that the divine qualities may overcome and the heavenly light shine universally; that the virtues of humanity may be distinguished from the vices through the confirmation of the spirit and their spiritual qualities become manifest. The righteous people are spiritual educators and trainers, and their effective power is love.

Love is the real magnet which attracts the hearts and souls of men and consequently the purpose of the Manifestations of God is to radiate the light of love from their hearts. That is why Jesus said "I am love."

Thus it becomes known that the highest human station, the chief virtue, the cause of the greatest progress and prosperity which humanity can attain, the divine perfection of the human race, is love, which is the greatest favor of the majestic One. This is the divine light, the eternal life. All the divine Manifestations and prophets taught this truth and the purpose of all of them was love.

Abraham was the servant of this Cause; Jesus Christ sacrificed himself for it; Mohammed the prophet promulgated this teaching; His Highness the Bab lighted this candlestick; His Holiness Baha'o'llah manifested this brilliant star. This is the original purpose, the essential part of the Cause, the reality of the teachings of God. Therefore, we who are the servants of His threshold must exert our utmost power, devote our lives, offer them as a ransom if necessary and give our time and all we have to this Cause, until this light be spread all over the world and this brilliant star shines from the dawning place of humanity.

Accordingly His Holiness Baha'o'llah (Glory be to Him!) has said: "All are fruits of one tree and leaves of one branch." Therefore, it behooves us to ignore discord, purify our hearts and consort with all people with fragrance and spirituality till fighting and quarreling, war and dualism be, through the providence of God, removed from the nations; concord and agreement be the light of union; truthfulness and tranquility be spread among the people, and the world of humanity become as one person. * * *

ABDUL BAHÁ. "Utterances to Two Young Men," Nov. and Dec., 1901, p. 4.

COORDINATION, CORRESPONDENCE, COOPERATION

God's creation is perfect. Every part of the universe has its connection with every other part, according to a divine system.

We compare the body of the universe with the body of man. The members of the body of man are closely connected; so, also, are the parts of the great universe. * * * All the created beings are connected with each other and all occurrences and events are indicative of the requirements of this connection and interrelation.

In the body of man all the members and parts are interdependent. For example, the heart feels the things seen by the eye, the ear hears and the soul is thereby moved, the nostrils inhale a sweet odor and the whole body is delighted. This is a proof that all the parts of the body of man are interrelated. This is according to a divine plan, and it is also evident that there is a great wisdom therein. * * *

* * * Events like these (the Alabama flood, the San Francisco earthquake, etc.) happen because of the connection between the parts of the universe, for every small part has connection with every great part, and what affects one affects the other or all the others.

On account of this connection, the actions of man have effect. Whenever a promise is broken it causes a commotion. For instance, suppose two nations have a disagreement: it is a difference in ideas only and not a physical thing; not anything we can touch or see, yet this disagreement has a physical effect. It causes war and thousands of men are cut in pieces. So, when man breaks his promise to God, in other words, when he "violates the Covenant," the effect is physical and calamities appear. * * *

ABDUL BAHÁ. Daily Lessons, pp. 24-26.

* * * Between the material things and spiritual things there is connection. The more healthful the body the greater will be the power of the spirit in man; the power of the intellect, the power of the memory, the power of reflection, will be greater.

This world is like the body. The Cause of God, the confirmation of the Holy Spirit, the divine bounties, the spiritual power, are like the spirit.

The physical body of man when in the condition of seed has not the capacity to show forth spiritual powers perfectly. When it is born its capacity will be greater and its spiritual power more. * * * When it reaches maturity, then the spiritual power will appear perfect. So the perfection of the body is the means for the expression of the power of the spirit.

Therefore, when we look at the world we see that physical matters, material things, have made great development and great advancement; it cannot be compared with the past centuries. The present century is in great beauty and appearance, civilization is advanced, science also; industries and discoveries have reached the highest station, to such a degree that it is going to reach the station of maturity. In the former centuries it was like the babe at the breast. The longer the body lives the stronger the spiritual power.

Likewise the physical world has made a great advance and is near maturity. So, also, with the Cause of God; the Holy Spirit will appear

with great power and the Word of God will have a great effect.

All the prophets, and especially Christ, wished to deliver the world, they wanted to establish the great peace and spread perfect love among the people, so that the whole world would become like an ocean and the people like unto waves; that all would become waves of the same sea and through this the uniting of the world would appear.

This world had not this capacity in ancient times, because it was like the babe at the breast. Now there is capacity, because this is the time of maturity and it is possible that the divine teachings, exhortations, confirmations, bounties and spiritual laws of God appear in perfection now.

ABDUL BAHÁ. Table Talks at Acca, p. 5.

In all the world of creation all the existent beings are in the utmost connection. Through this connection mutual helpfulness and cooperation is realized. This mutual helpfulness and co-operation is the origin of the conservation of the forces of life. If for one instant this mutual helpfulness and cooperation were cut off from the sources and realities of things all the existent beings and things would be thrown into confusion and chaos and be reduced to nothingness and annihilation.

For instance: From the breath of the animals a watery element called hydrogen and carbon is exhaled and this is the life principle of the vegetable kingdom. From the vegetable kingdom and the trees a fiery element called oxygen is emitted and this becomes the cause of the maintenance of the life of the animal kingdom. In such a manner mutual helpfulness and cooperation is realized continually between all the existent beings.

Likewise, the greatest interrelation and communication exists between the sons of men, without which peace, life and existence is entirely impossible. For a soul independent of all the other souls and without receiving assistance from other sources cannot live for the twinkling of an eye; nay rather, he will become non-existent and reduced to nothingness; especially among the believers of God between whom material and spiritual communication is developed up to the highest point of perfection.

It is this real communication, the essential necessity and requirement of which is: mutual helpfulness, cooperation and confirmation. Without the complete establishment of this divine principle in the hearts of the friends of God nothing can be accomplished, for they are the hyacinths of one garden, the waves of one sea, the stars of one heaven and the rays of one sun. From every standpoint, the essential unity, the luminous unity, the religious unity and the material unity are founded and organized between them. * * *

ABDUL BAHÁ. Star, Vol. 5, p. 145.

ONENESS OF HUMANITY

* * * The doctrine of "human solidarity" is well developed in the teachings of Baha'o'llah. Human solidarity is greater than equality. Equality is obtained more or less through force or legislation, but human solidarity is realized through the exercise of free will. The virtue of man made manifest through voluntary philanthropy based upon the idea of human solidarity is as follows:

Rich men give to the poor; that is they assist the poor, but by their own desire. It is not well that the poor should coerce the rich to contribute to them. Such coercion would be followed by disintegration and the organization of the affairs of society would be disturbed.

The idea of human solidarity, based upon mutual help and understanding would lead to peace and comfort of the world of humanity, would be the cause of the illumination of the world of humanity and the means of prosperity and glory of the world. * * *

ABDUL BAHA. Tablet, Jan. 10, 1913, London.

* * * Forget self and work for the whole race. Remember always that one is working for the world, not for a town or even for a country; because, as all are brethren, so every country is, as it were, one's own.

ABDUL BAHA. London Talks, p. 131.

If the oneness of the human world were effected all the differences which separate mankind would be eradicated, all strife and warfare would cease and the world of humanity would find repose; universal peace would be promoted and the East and West would be conjoined in a strong bond; all men would be sheltered beneath one tabernacle, all nativities would become one, all races and religions be unified, the people of the world would live together in peace and their well-being would be assured.

From the beginning of human history down to the present time the various religions of the world have anathematized and accused one another of falsity. Each religion has considered the others bereft of the face of God, rejected of God and in the direct line of divine wrath. Therefore, they have shunned one another most rigidly, exercising mutual animosity and rancor. Consider the record of religious warfare: the battles between nations, the bloodshed and destruction in the name of religion. One of the greatest religious wars, the Crusades, extended over a period of two hundred years. In this succession of great campaigns the Western Crusaders were constantly invading the Orient bent upon recovering the Holy City from the hands of the Islamic people. Army after army raised in Europe poured its fanatical legions into the East. The kings of European nations personally led these Crusades, killing and shedding the blood of the orientals.

During this period of two hundred years the East and West were in a state of violence and commotion. Sometimes the Crusaders were successful, killing, pillaging and taking captive the Mohammedan people; sometimes the Mussulmans were victorious, inflicting bloodshed and ruin in turn upon the invaders. So it continued for two centuries alternately fighting with fury and relaxing from weakness until the European religionists withdrew from the East, leaving ashes of desolation behind them and finding their own nations in a condition of turbulence and upheaval.

For hundreds of thousands of human beings have been killed, and untold wealth wasted in fruitless warfare. How many fathers mourned the loss of their sons! How many mothers and wives bemoaned the absence of their dear ones! Yet this was only one of the "holy wars." Consider and reflect!

Religious wars have been many. Nine hundred thousand martyrdoms to the Protestant Cause was the record of conflict and difference between that sect of Christians and the Catholics. Consult history and confirm this. How many languished in prisons! How merciless the treatment of captives! All in the name of religion! Consider and estimate the outcome of other wars between the people and sects of religious belief.

From the beginning of human history down to this time the world of humanity has not enjoyed a day of absolute rest and relaxation from conflict and strife. Most of the wars have been caused by religious prejudice, fanaticism and sectarian hatred. Religionists have anathematized religionists, each considering the other as the children of satan, deprived of the mercy of God, and abiding in gross darkness.

For example, the Christians and Mohammedans considered the Jews as satanic and the enemies of God. Therefore, they cursed and persecuted them. Great numbers of Jews were killed, their houses burned and pillaged, their children carried into captivity. The Jews in turn regarded the Christians as infidels, and the Mohammedans as enemies and destroyers of the law of Moses; therefore, they call down vengeance upon them and curse them even to this day.

Consider what injuries, ordeals and calamities have been inflicted by humanity since the beginning of history. Every city, country, nation and people has been subjected to the destruction and havoc of war. Each one of the divine religions considers itself as belonging to the goodly and blessed tree, the tree of the Merciful, and other religious systems as belonging to a tree of evil, the tree of satan. For this reason they heap execration and abuse upon one another. This is clearly apparent in books of historical record, and prevailed until the time of the appearance of His Holiness Baha'o'llah.

When the light of Baha'o'llah dawned from the East, He proclaimed the promise of the oneness of humanity. He addressed all mankind, saying: "Ye are all the fruits of one tree. There are not two trees, one a tree of divine mercy, the other the tree of satan." Again He said: "Ye are all the fruits of one tree, the leaves of one branch." This was His announcement; this was His promise of the oneness of the world of humanity. Anathema and execration were utterly abrogated.

He said: "It is not becoming in man to curse another; it is not befitting that man should attribute darkness to another; it is not meet that one human being should ever consider another human being as bad. Nay rather, all mankind are the servants of one God; God is the Father of all, there is not a single exception to that law. There are no people of satan; all belong to the Merciful. There is no darkness; all is light. All are the servants of God, and man must love all humanity from his heart. He must, verily, behold all humanity as submerged in the divine mercy.

Baha'o'llah has made no exception to this rule. He said that among mankind there may be those who are ignorant, they must be trained. Some are sick, they must be treated. Some are immature, they must be helped to attain maturity. In all respects all humanity is submerged in the ocean of divine mercy. God is the Father of all. He educates all. He provides for all. He loves all, for they are all His servants and His creation. Surely

the Creator loves His creatures. It would be impossible to find an artist who does not love his own production. Have you ever seen a man who did not love his own actions? Even though they be bad actions he loves them. How ignorant therefore, the thought that God who created man, educated and nurtured him, surrounded him with all blessings, made the sun and all phenomenal existence for his benefit, bestowed upon him tenderness and kindness and then did not love him. This is palpable ignorance, for no matter to what religion a man belongs, even though he be an atheist or materialist, nevertheless God nurtures him, bestows His kindness and sheds upon him His light. How then can we believe God is inimical and unloving? How can we even imagine this when as a matter of fact we are witnesses of the tenderness and mercy of God upon every hand. All about us we behold manifestations of the love of God. If therefore, God be loving, what should we do? We have nothing else to do but emulate Him. Just as God loves all and is kind to all, so must we really love and be kind to everybody. * * *

We must strive day and night that love and amity may increase; that this bond of unity may be strengthened; that joy and happiness may more and more prevail; that in unity and solidarity all mankind may gather beneath the shadow of God; that people may turn to God for their sustenance, finding in Him the life that is everlasting. Thus may they be confirmed in the Kingdom of God and live forever through His grace and bounty. * * *

When we observe the phenomena of the universe we realize the axis around which life revolves is love, while the axis around which death and destruction revolve is animosity and hatred.

* * * The stone is made up of single elements. A bond of attraction has brought them together and thru this cohesion of ingredients this petrous object has been formed. The stone is the lowest degree of phenomena, but nevertheless within it a power of attraction is manifest without which the stone could not exist. This power of attraction in the mineral world is love, — the only expression of love the stone can manifest.

Look now upon the next higher stage of life: the vegetable kingdom. Here we see the plant is the result of cohesion among various elements, just as the mineral in its kingdom. But furthermore the plant has the power of absorption from the earth. This is a higher degree of attraction which differentiates the plant from the mineral. In the kingdom of the vegetable this is an expression of love — the highest capacity of expression the vegetable possesses. By this power of attraction or augmentation the plant grows day by day. In this kingdom also love is the cause of life. If repulsion existed among the elements instead of attraction the result would be disintegration, destruction and non-existence. * * *

Then we come to the animal world, which is still higher in degree than the vegetable kingdom. In it the power of love makes itself still more manifest. The light of love is more resplendent in the animal kingdom, because the power of attraction whereby elements cohere and cellular atoms commingle, now reveals itself in certain emotions and sensibilities which produce instinctive fellowship and association. The animals are imbued with kindness and affinity which manifests itself among those of the same species.

Finally we reach the kingdom of man. Here we find that all the degrees of the mineral, vegetable and animal expressions of love are present plus unmistakable attractions of the conscience. That is to say, man is the possessor of a degree of attraction which is conscious and spiritual. He is an immeasurable advance. In the human kingdom spiritual susceptibilities come into view, love exercises its superlative degree, and this is the cause of human life.

The proof is clear that in all degrees and kingdoms unity and agreement, love and fellowship are the cause of life, whereas dissension, animosity and separation are ever conducive to death. Therefore, we must strive with life and soul in order that, day by day, unity and agreement may be increased among humanity and that love and affinity may become more resplendently glorious and manifest.

In the animal kingdom you will observe that domestic species live together in the utmost fellowship. See how sociably sheep gather together in a flock. Look at the doves and other domestic birds. There is no sectarianism among them, no separation due to notions of patriotism. They live together in the utmost love and unity, flying, feeding, associating. Ferocious animals, beasts of prey such as the wolf, bear, tiger and hyena are never amiable and do not associate together. They attack one another. Whenever they meet they fight. Three wolves are never seen associating happily. If you see them together it is for some ferocious intent. They are like selfish brutal men who are inimical, cursing and killing one another. Better that man should resemble the domestic animals than the ferocious beasts of prey, for in the estimation of God love is acceptable, whereas hatred and animosity are rejected. Why should we act contrary to the good pleasure of God? Why should we be as ferocious animals, constantly shedding blood, pillaging and destroying? Because we belong to one race or family of humankind why should we consider all others bad and inferior, deserving of death, pillage and invasion, worthy of hatred and detestation by God, — people of darkness? Why does man show forth such attitude and actions toward his fellowmen! We see that God is kind to all. Just as He loves us He loves all others, just as He provides for us He provides for the rest. He nurtures and trains all with equal solicitude.

God is great, God is kind. He does not behold human shortcomings. He does not regard human weaknesses. Man is a creature of His mercy and to His mercy He summons all. Why then should we despise or detest His creatures because this one is a Jew, another a Buddhist or Zoroastrian and so on? This is ignorance; for the oneness of humanity as servants of God is an assured and certain fact.

Baha'o'llah has proclaimed the promise of the oneness of humanity. Therefore, we must exercise the utmost love toward one another. We must be loving to all the people of the world. We must not consider any people the people of satan, but know and recognize all as the servants of one God. At most it is this: some do not know, they must be guided and trained, they must be taught humanitarianism and encouraged in the acquisition of virtues. Some are ignorant, they must be informed. Some are as children, undeveloped, they must be helped to reach maturity. Some are ailing, their moral condition is bad, they must be treated until

their morals are purified. But the sick man is not to be hated because he is sick, the child must not be shunned because he is a child, the ignorant one is not to be despised because he lacks knowledge. They must be treated, educated, trained and assisted in love. Everything must be done in order that all humanity may live under the shadow of God in the utmost security, in happiness of the highest type.

ABDUL BAHA. *Star*, Vol. 8, p. 76.

The Persian, Austrian, German, French, Italian and English speaking people belong to one common stock of the Aryan race.

Originally this sturdy race lived along the Ganges river. They grew rapidly in numbers and strength. Having become too numerous some migrated to the Plateau of Iran (Persia). From the table-lands of Iran a second migration was set in motion towards Assyria. After many ages of experience the third migration started westward. Then a stream of migrations at various periods flowed towards Europe, each tribe utilizing a portion of the land. Lack of intercourse and communication created differences of language and custom, and little by little they became estranged from each other. Now my hope is that just as originally these various nations belonged to one family, they may again return to their primal unity.

ABDUL BAHA. Extract from a Talk given in Vienna, Austria, April 20, 1913.

Tonight I am exceedingly happy to find myself in an assembly the members of which are a recognized factor in philanthropy and well-being. Therefore, I supplicate at the throne of God that He may bestow divine confirmations upon you, that at all times you may be the vehicle of divine mercy and the means of prosperity to the individual members of the world of humanity.

Man should endeavor always to realize the oneness of humanity. We are all the children of God; all created by God; all provided for by God and all under the protection of God. God is kind to all His children. Why should they wage war between themselves? God is the real shepherd all are His sheep. There is no difference whatever among the members of the flock. He educates all of us; is compassionate to all of us, protects all of us. Ponder and you will understand that with the bounties of God there is no restraint. His grace encompasses all mankind. All live under His bounty.

What benefit do we ever draw from separating ourselves one from another? Why should we wrangle and battle to kill each other? God is kind. Why are we unkind?

The first separating principle is religion. Every sect and community has gathered around itself certain imitations of reality in ceremonies and forms, and as these imitations differ, contentions follow. Each division is encompassed with thick clouds through which the Sun of Reality cannot penetrate. If these divisions should forget the differences in imitations and seek for the underlying reality, all would be united and agreed and fellowship would be established between the organizations of mankind.

As His Holiness Mohammed states, "God is love upon love, with love." Therefore, it is evident that the foundation of religion is love and the fundamental purpose of religion is unity. The religion of God is honor to humanity; why make it the cause of degradation? Why make it the cause of darkness and gloom? Assuredly it is a thousand pities that the cause of such a glorious reality should become the cause of degradation and hatred.

It was at a time of great darkness that His Holiness Baha'o'llah appeared in Persia summoning all to love and friendship. Now, in Persia, Jews, Christians, Zoroastrians and other contending religionists who heard the words of Baha'o'llah are living in the utmost state of love and reciprocity.

This Cause is great and it was at great cost that Baha'o'llah strove to spread these principles in the world. During His life He was imprisoned, and His property was pillaged. He was separated from His friends and 20,000 of His followers were martyred. They sacrificed their lives in the glorious cause of doing away with imitations and limitations, to this end that unity might be established among the children of men.

Nations sometimes say, "We wish to extend our boundaries!" Consider with me for a moment, what is the earth? We live for a few years on its surface and then it becomes our eternal cemetery. Millions of generations are buried here. It is the universal graveyard of humanity. Is it praiseworthy to engage in war for a cemetery, to pillage the wealth of nations for an eternal graveyard?

Praise God, this nation at this time is striving with all its energy for international peace. Rest not from your endeavors until international peace become established. This is my request of you, and my earnest hope for you is that you may always be protected. * * *

ABDUL BAHA. Star, Vol. 3, No. 17, p. 5.

O noble friends, seekers after God! Praise be to God, today the light of truth is shining upon the world in its abundance; the breezes of the heavenly garden are blowing throughout all regions; the call of the Kingdom is heard in all lands and the breath of the Holy Spirit is felt in all hearts that are faithful. The Spirit of God is giving life eternal. In this wonderful age the East is enlightened, the West is fragrant and everywhere the soul inhales the holy perfume. The sea of the unity of mankind is lifting up its waves with joy, for there is a real communication between the hearts and minds of men. The banner of the Holy Spirit is uplifted and men see it and are assured with the knowledge that this is a new day. This is a new cycle of human power. All the horizons of the world are luminous and the world will become indeed as a garden and a paradise. It is the hour of unity of the sons of men and a drawing together of all races and classes. You are loosed from ancient superstitions which have kept men ignorant, destroying the foundations of true humanity.

The gift of God in this enlightened age is the knowledge of the oneness of mankind and the fundamental oneness of religion. War shall cease between nations and by the will of God the Most Great Peace shall come; the world will be seen as a new world and all men shall live as brothers.

In the days of old an instinct for warfare was developed in the struggle with wild animals. This is no longer necessary; nay rather, cooperation and mutual understanding are seen to produce the greatest welfare of mankind. Enmity is now the result of prejudice only. In the "Hidden Words" Baha'o'llah says, "Justice is to be loved above all." Praise be to God, in this country the standard of justice has been raised; a great effort is being made to give all souls an equal and a true place. This is the desire of all noble natures. This is today the teaching for the East and the West; therefore the East and the West will understand each other and reverence each other and embrace like long parted lovers who have found each other. There is one God; mankind is one and the foundations of religion are one. Let us worship Him and give praise for all His great prophets and messengers who have manifested His brightness and glory. The blessing of the eternal One be with you in all His riches, that each soul according to his measure may take freely of Him!

ABDUL BAHA. London Talks, pp. 3 and 4.

In the material world of existence, human undertakings are divided into two kinds: universal and personal. The result of every universal effort is infinite, and the outcome of every personal effort is finite.

In this age, those human problems which create general interest are universal; their results are likewise universal, for humanity has become interdependent. The international laws of today are of vast importance, since international politics are bringing nations nearer one another. It is a general axiom that in the world of human endeavor every universal affair demands attention and its results and benefits are limitless. Therefore, let us say that every universal cause is divine and every personal matter is human. The universal light for this planet is from the sun, and the special light here tonight, which is electric, illumines this banquet hall thru the invention of man. In like manner the activities which are trying to establish solidarity between the nations and infuse the spirit of universalism in the hearts of the children of men are like unto divine rays from the Sun of Reality, and the brightest ray is the coming of the universal language. Its achievement is the greatest virtue of the age, for such an instrument will remove misunderstandings from amongst people of the earth and will cement their hearts together. This medium will enable each individual member of the human family to be informed of the scientific accomplishments of all his fellowmen. The basis of knowledge and the excellencies of endeavor in this world are to teach and to be taught. To acquire sciences and to teach them in turn, and when the international auxiliary language becomes universal, it is easily conceivable that the acquirement of knowledge and instruction will likewise become universal. ***

Complete union between the various nations of the world would be an unrealized dream as long as an international language was not established.

Misunderstandings keep people from mutual association, and these misunderstandings will not be dispelled except through a common ground of communication. Every intelligent man will bear testimony to this.

The people of the Orient are not fully informed of the events in the West, and the West cannot put itself into sympathetic touch with the East. Their thoughts are enclosed in a casket. The universal language will be the key to open it. Western books will be translated into that language and the easterner will be informed of their contents; likewise eastern lore will become property of the West. Thus, also, will those misunderstandings which exist between different religions be dispersed. Religious prejudices play havoc among the peoples and bring about warfare and strife, and it is impossible to remove them without a common medium.

*** A mutual language will become the mightiest means of a universal progress toward the union of the East and the West. It will make the earth one home, and become the divine impulse for human advancement. It will upraise the standard of oneness in the world of humanity, and make the earth a universal commonwealth.

It will be the cause of love between the children of men and create good fellowship between the various creeds. * * *

ABDUL BAHA. Divine Philosophy, p. 111.

From the beginning, the followers of all religions have believed in two seas, one salt and one fresh; in two trees, the tree of good and the tree of evil. For this men have called one another heretics. Misinterpreting the divine commands, men have acquired prejudices and because of these prejudices they have waged religious wars and caused bloodshed. Behold what is happening today! Men are killing their brothers, believing this to be a cause for salvation; believing that such work is approved by God; believing that those whom they kill will be sent to hell.

Baha'o'llah speaks to humanity in a different tone. He says that humanity is like a single tree; that we are the leaves of a single branch, the branches of a single trunk. For the new day has dawned, awaken the sleeping ones!

Thanks be to God, you are the beloved of the universe that love the whole world. Praise be to God, your affection is for all; that you are the enemies of none; that you are lovers of humanity, a precious mine for the souls. Thus will you disperse the heavy clouds of superstition. The doors of the Kingdom are open to you, and the divine good news of the ages has come to you. Go further into the teachings and you will arrive at the splendor of divine favors.

ABDUL BAHA. Divine Philosophy, p. 71.

*** Today I wish to speak to you upon the subject of the oneness of humanity, for in this great century the most important of all subjects is the oneness of the world of human kind. Although in past centuries and bygone ages this great subject received some measure of mention and consideration, it was little compared to its attainment and importance in this day. In past ages and centuries history shows that the various people, tribes, nations and sects fought and warred against each other in enmity and hatred. But, praise be to God, in this century of illumination hearts are inclined toward amity and fellowship and minds are thoughtful upon the question of the unification of mankind. There is an emanation of the

universal consciousness today which clearly indicates the dawn of a great unity.

In investigation of a subject the right method of approach is to carefully examine its premises. Therefore, in the examination of this subject of human solidarity let us go back to the foundation upon which it rests namely: that all mankind belong to one family, that all are one progeny of Adam, all the servants of one God; all have been created by one God; God is the provider of all; God nurtures all; all are submerged in the sea of the mercy and grace of God and God is kind to all.

All humankind share in common the intellectual and spiritual faculties of a created endowment. All are equally subject to the various exigencies of human life and are similarly employed in acquiring the means of earthly livelihood. In every respect from the viewpoint of creation all stand upon the same footing, all have the same requirements, all are seeking the happiness and comfort of earthly conditions; that is to say the things they share in common are numerous and manifest. This very sharing of partnership in matters intellectual and spiritual is a valid basis for the unification of mankind.

Consider how for six thousand years discord and dissension have prevailed in this great human family. Its members have ever been engaged in war and bloodshed. Heretofore the world of humanity has not attained nor enjoyed any measure of peace on account of these conditions of war and strife. Consult history, you will find a continuous record of war brought about by religious, sectarian, patriotic, racial and political causes. The world of humanity has found no rest. Men have always been in conflict, engaged in destroying the foundations of each other, pillaging the properties and possessions of each other and shedding blood; especially in the earlier periods of savagery when they carried away as captives the wives and children of each other. Consider the tremendous losses of human life which have been the fruit of this strife. What powers and forces have been employed in the means of war and applied to inhuman purposes of conflict and bloodshed! Now it has become necessary to divert these energies and utilize them in other directions; to try the new path of fellowship and unity in this most radiant century. We have observed after long trial and experience the harmfulness of war and dissension. Now we must seek after the means of procuring the benefits of unity and peace. When such means are found we must give them a trial.

Consider the harm which comes to a family through discord and dissension. Consider, too, what favors and blessings descend upon the family when unity exists among its various members. Likewise reflect, what would descend upon the great human family — upon humanity in general — if unity were established. Although the benefits and good results of unity are clearly manifest and the harm and ill effects of discord apparent, yet in this century means are witnessed for assisting man in the attainment of fellowship and unity. His Holiness Baha'ollah has provided the means by which discord may be removed from the human world. He has left no possibility or means for dissensions.

First, He has proclaimed the oneness of mankind and specialized religious teachings for humanity.

The first form of dissension among mankind arises from religious differences. His Holiness Baha'o'llah has given full teachings to the world which are conducive to fellowship and unity in religion.

In past years each religious system has boasted of its own superiority and excellence, abasing and scorning the validity of all others. Each has counted its own belief as light and all others as darkness. The various followers have considered the world of humanity to be as two trees, one a merciful tree and the other satanic. They have considered some of mankind the branches, twigs and leaves of the merciful tree and others belonging to the tree which is satanic. This sedition and warfare among the people of the religions was continuous, causing ceaseless bloodshed and strife. The greatest cause of human alienation has been religion, because each considered the belief of the other as anathema and its followers deprived of the mercy of God.

The teachings of Baha'o'llah which are specialized to Him are as follows. He has founded the premises by addressing all humanity, saying:

"Ye are all the leaves of one tree," not of two trees, one merciful and the other satanic. He has said that all humanity belongs to one tree — the merciful. Each individual member of the human family is a leaf, twig or branch upon this tree. All belong to the Adamic tree, all are sheltered beneath the protecting mercy and providence of God. All are the children of God. All are fruit upon the one tree of His love. God is clement and kind to all the branches, leaves and fruit of this tree, and there is no existence or interference of a satanic tree whatever — satan being a creation of human proclivities. God alone is the creator and all are creatures of His might. Therefore, we must love all mankind as His creatures and realize that all are growing upon the tree of His mercy; that all are the servants of His almighty will and manifestations of His good pleasure. * * *

Another cause of dissension and discord is the fact that religion has been pronounced at variance with science. Between religionists and scientists there has always been warfare for the reason that the former have proclaimed religion superior to science and considered science opposed to religion. For this reason strife and enmity have existed between them. His Holiness Baha'o'llah declared this to be a mistake, for religion is in harmony with science and reason. If it be at variance it proceeds from the mind of man only and not from God, and is therefore, unworthy of belief and not deserving attention. The heart finds no rest in it and confidence is not established. How can man believe that which he knows to be at variance with reason? Is this possible? Is it possible for the heart to accept that which reason refuses? Reason is the first faculty of man and the religion of God is in harmony with it. Baha'o'llah has removed this form of dissension and discord from among mankind and reconciled science with religion. This accomplishment is specialized to Him in this day.

Still another cause of disagreement and dissension has been the formation of religious sects and denominations. Baha'o'llah said that God has sent religion for fellowship among humankind and not for strife and discord, for all religion is founded upon the love of humanity. His Holiness

Abraham promulgated the principle of love among mankind. His Holiness Moses summoned all to the love of mankind. His Holiness Christ established the love of mankind. His Holiness Mohammed directed all to the love of mankind. This is the reality of religion. * * * The purpose is that religion is the cause of amity, love and fellowship, not of discord, enmity and estrangement. * * *

Other causes of human dissension are political, patriotic and racial prejudices. He has said and guarded His statement by rational proofs from the Holy Books that the world of humanity is one race, the surface of the earth one place of residence and these suppositions of racial and political boundaries are baseless and without foundation. It is not becoming of man to be the captive of these illusions and suppositions. * * *

Diversity of language has been a fruitful cause of discord. The function of language is to convey the thought and purpose of one to another. Therefore, it matters not what language man speaks or employs. Nevertheless, Baha'o'llah sixty years ago advocated one language as the greatest means of unity and the basis of international conference. Fifty years ago He wrote to the kings of the earth recommending the unification of languages; that one language should be adopted and sanctioned by all governments and promulgated by all nations. By this means every nation might have its own natal tongue and acquire the universal language. All nations would then be able to communicate and consult with perfect facility and the dissension due to diversity of language would not remain. Another teaching of Baha'o'llah is in relation to the Most Great Peace; that all mankind must be awakened to and become conscious of the harm of war; that they should become informed of the benefit of peace and know that peace is from God, while war is from satan. War among the nations is a trait and manifestation from satan. Man must emulate the Merciful and not satan, in order that public opinion shall incline toward peace, love and unity and the discord of war vanish.

I will mention another cause for dissension: the lack of equality between men and woman. Baha'o'llah has named this as a great cause of discord and division among humanity, for as long as humanity remains unequally divided as male and female in right and importance, no amity or unity can be established. In a perfect human body it could not be possible for one organ to be perfect and another defective. In the great body of humanity how could it be possible to bring about unity, love and fellowship if one factor is considered perfect and the other imperfect? When both are perfect in function, perfect fellowship and harmony will be witnessed. Therefore, it is the greatest mistake to assume one member of the family of humanity is perfect and the other defective or not deserving. God has created man and woman equal as to faculties; He has made no distinction between them. Woman has not reached the level of man in human accomplishments because of lack of education. The education of man has been of one kind and of women another. If education were equal and similar, these two factors would be equal in attainment. God has made no difference between them which should produce discord. He has endowed all with human faculties and all are manifestations of His mercy.

* * * We have for our subject and consideration the reconciliation

of the religious systems of the world. His Holiness Baha'o'llah has said that if from each of the varying religious systems one intelligent member be selected and these representatives come together seeking to investigate the reality of religion, they would establish an inter-religious body before which all disputes and differences of religious belief could be presented for investigation and discussion. These questions could then be weighed and settled from the standpoint of reality and all imitations discarded. In this way all religious sects and systems would become one.

Do not question the practicality of this and be not astonished. It has been effected and accomplished in Persia. In that country the various religionists have gathered together to investigate reality and have united in the utmost fellowship and love. No traces of discord or difference remain; the utmost love, kindness and unity are apparent. They are unified and live together like a single family in harmony and accord. Discord and strife have passed away. Love and fellowship now prevail instead.

Furthermore, those souls who have obeyed Baha'o'llah and attained this condition of accord, fellowship and affiliation are Mohammedans, Jews, Christians, Zoroastrians, Buddhists, Nestorians, Shiites, Sunnites and others. This is a proof of the possibility of universal unification among the religionists of the world through practical means. Imitations which have held men apart have been discarded and the reality of religion envelops them in its perfect unity.

When reality envelops the souls of man, love is possible. The divine purpose in religion is pure love and amity. The prophets of God were in the utmost love for all. Each one announced the glad tidings of His successor and each subsequent one confirmed the teachings and prophecies of the former. There was no discord or variance in the reality of their teachings and mission. The discord has arisen among their followers who held fast to imitations. If imitations be done away with and the radiant shining reality dawn in the souls of men, love and unity must prevail. Thus will humanity be rescued from the strife and wars of six thousand years, dissensions will pass away and the illumination of unity dawn.

Consider how all the prophets of God were persecuted and what hardships they experienced. His Holiness Jesus Christ endured affliction and accepted martyrdom upon the cross in order to call men to unity and love. What sacrifice could be greater? He brought the religion of love and fellowship to the world. Shall we make use of it to create discord, violence and hatred among men?

Moses was persecuted and driven out into the desert; Abraham was banished; Mohammed took refuge in caves; the Bab was killed and Baha'o'llah was exiled and imprisoned forty years. Yet all of them desired only fellowship and love among men. They endured hardships, suffered persecution and death for our sakes that we might be taught to love one another, be united and affiliated instead of discordant and at variance.

Enough of these six thousand years which have brought such vicissitudes and hardships into the world! Now in this radiant century let us try to carry out the good pleasure of God, that we may be rescued from these things of darkness and come forth into the boundless illumination of

heaven, shunning division and welcoming the divine oneness of humanity. Perchance, God willing, this terrestrial world may become as a mirror celestial upon which we may behold the imprint of the traces of divinity, and the fundamental qualities of a new creation may be reflected from the reality of love shining in human hearts. Thus from the light and semblance of God in us may it be indeed proved and witnessed that God has created man after His own image and likeness.

ABDUL BAHA. *Star*, Vol. 3, No. 11, pp. 13-16.

Do not allow difference of opinion or diversity of thought to separate you from your fellowmen, or to be the cause of dispute, hatred and strife in your hearts. Rather, search diligently for the truth and make all men your friends.

Every edifice is made of many different stones, yet each depends on the other to such an extent that if one were displaced the whole building would suffer; if one is faulty the structure is imperfect.

Baha'o'llah has drawn the circle of unity, He has made a design for the uniting of all the peoples and for the gathering of them all under the shelter of the tent of universal unity. This is the work of the divine bounty, and we must all strive with heart and soul until we have the reality of unity in our midst; and as we work so will strength be given unto us.

Leave all thought of self and strive only to be obedient and submissive to the will of God. In this way only shall we become citizens of the Kingdom of God, and attain unto life everlasting.

ABDUL BAHA. *Paris Talks*, p. 47.

It is self-evident that humanity is at variance. Human tastes differ; thoughts, nativities, races and tongues are various. The need of a collective center, by which these differences may be counterbalanced and the people of the world be unified, is obvious. Consider how nothing but a spiritual power can bring about this unification, — for material conditions and mental aspects are so widely different that agreement and unity are impossible through outer means. But it is possible for all to become unified through One Spirit, just as all may receive light from one sun. * * * Today His Holiness Baha'o'llah is the collective center of unity for all humanity.

ABDUL BAHA. *Star*, Vol. 5, p. 241.

Therefore, assisted by the collective and divine Center, which is the law of God and the reality of His Manifestation, we can overcome these conditions, until they pass away entirely and the races advance.

Consider the tie of His Holiness Christ. How many different people, races and governments there were; how many varying sects and denominations; but when His Holiness appeared, the Messianic Reality proved to be the collective Center which brought together and unified them beneath the same tabernacle of unity.

Reflect a moment! Could His Holiness Jesus Christ have united these divergent factors or brought about such results through political power? Was this unity and agreement possible through material forces? It is evident that it was not; nay rather, these various peoples were brought

together through divine power — through the breaths of the Holy Spirit. They were revived through the infusion of a fresh spirit. The spirituality of the Christ overcame their difficulties, so that their disagreements utterly passed away. In this way these varying peoples were unified, agreed and became welded in a bond of love which alone can unite hearts.

Therefore, it is proved that the Manifestations of God, the great Mouth-pieces of God, are the collective Centers of God. The prophets of God are these collective Centers, for they are the real shepherds. The real shepherd unites the scattered sheep as they have done in the past.

The collective Center has ever appeared from the Orient. His Holiness Abraham was a collective Center and He appeared in the East. His Holiness Moses was a collective Center and He appeared in the East. His Holiness Jesus Christ was a collective Center and He appeared in the East. His Holiness Mohammed was a collective Center appearing among the nomadic tribes of the Arabian peninsula.

Today His Holiness Baha'ollah is the collective Center of unity for all humanity and He has come from the East. He founded the oneness of humanity in Persia. He established amity among the various peoples of different religions, denominations, sects and cults by rescuing them from the fetters of past imitations and superstitions and led them to the very foundations of the divine religions. And from this foundation shines forth the radiance of spirituality which is unity, the love of God, the knowledge of God, praiseworthy morals and the virtues of the human world. * * *

ABDUL BAHÁ. *Star*, Vol. 5, p. 246.

* * * Consider what effect unity has upon a community! Persia has been greatly disturbed of late and yet owing to the great harmony which exists among the Bahai friends, there is absolutely no disturbance among them. The only community which has been at perfect peace and rest, during all this turmoil, has been this community. Why is this so? Because they love everybody and they love one another and are united among themselves, for in spirit they are united with all the world. Their mission is to establish unity among the human race. * * *

ABDUL BAHÁ. "Heavenly Feast," p. 13.

We work and pray for the unity of mankind; that all the races of the earth may become one race, all the countries one country and that all hearts may beat as one heart, working together for perfect unity and brotherhood.

Praise be to God that our efforts are sincere and that our hearts are turned to the Kingdom.

Our greatest longing is that Truth may be established in the world, and in this hope we draw near to one another in love and affection. Each and all are whole-hearted and selfless, willing to sacrifice all personal ambition to the grand ideal towards which they strive: brotherly love, peace and union among men.

ABDUL BAHÁ. *Paris Talks*, p. 91.

SPIRITUAL CIVILIZATION — MATERIAL CIVILIZATION

*** Until the heavenly civilization be founded, no result will be forthcoming from the material civilization, even as you observe. See what catastrophes take place! Consider the wars which disturb the world, consider the expressions of enmity and hatred! The presence of these wars indicate the fact that the heavenly civilization has not yet been established. If this heavenly civilization be promulgated, all this dust will be dispelled, all these clouds will pass away, and the Sun of Reality with greatest effulgence, with glory, will shine upon mankind. ***

ABDUL BAHA. Wisdom Talks, p. 20, 1912.

*** His Holiness Jesus Christ came to teach the people of the world this heavenly civilization and not material civilization. He breathed the breath of the divine spirit into the body of the world and established an illumined civilization. Among the principles of divine civilization He came to proclaim is the Most Great Peace of mankind. Among His principles of spiritual civilization is the oneness of the kingdom of humanity. Among the principles of heavenly civilization He brought is the virtue of the human world. Among the principles of celestial civilization He announced is the improvement and betterment of human morals.

Today the world of humanity is in need of international unity and conciliation. This great foundation needs a propelling power to spread these principles. It is self-evident that unity of the human world and the Most Great Peace cannot be accomplished through material means. It cannot be established thru political power, for the political interests of nations are various and the policies of peoples are divergent and conflicting. It cannot be founded through racial or patriotic power, for these are human powers, selfish and weak. The very nature of racial differences and patriotic prejudices prevent the realization of this unity and agreement. Therefore, it is established that the promotion of the oneness of the kingdom of humanity, which is the essence of the teachings of the holy Manifestations of God, is impossible except through the power spiritual and breaths of the Holy Spirit. Other powers are too weak and are incapable of accomplishing this.

For man, two wings are necessary: One wing is the physical power and material civilization; the other is the spiritual power and divine civilization. With one wing only flight is impossible. Two wings are essential. Therefore, no matter how much material civilization advances it cannot attain to perfection except through the uplift of the spiritual civilization.

All the prophets have come to promote divine bestowals, to found the spiritual civilization and teach the principles of morality. Therefore, we must strive with all our powers so that spiritual influence may gain the victory. For material forces have attacked mankind. The world of humanity is submerged in a sea of materialism. The rays of the Sun of Reality are seen but dimly and darkly through opaque glasses. The penetrative power of the divine bounty is not fully manifest.

In Persia among the various religions and sects there were intense differences. His Holiness Baha'o'llah appeared in that country and founded the spiritual civilization. He established affiliation among the various

peoples, promoted the oneness of the human world, and unfurled the banner of the Most Great Peace. He wrote special epistles covering these facts to all the great kings and rulers of nations. Fifty years ago He conveyed His message to the leaders of the political world and to high dignitaries of the spiritual world. Therefore, spiritual civilization is progressing in the Orient and oneness of humanity and peace among the nations is being accomplished step by step.

Now I find a strong movement for universal peace emanating from America. It is my hope that this standard of the oneness of the world of humanity may be upraised with the utmost solidity, so that the Orient and Occident may become perfectly reconciled with each other, attain to the most complete intercommunication, the hearts of the East and the West become united and attracted toward each other, real union become unveiled, the light of guidance shine, divine effulgences be seen day by day; so that the world of humanity may find complete rest, the eternal happiness of man become evident and the hearts of the people of the world be as mirrors in which the rays of the Sun of Reality may be reflected. Consequently it is my request that you should strive, so that the light of reality may shine and the everlasting felicity of the world of man become apparent.

ABDUL BAHA. Star, Vol. 4, p. 7.

I speak from a verse in Corinthians, the substance of which is that though we see now darkly as through a glass, the day will come when we shall see face to face. In reality, the light of truth has been seen through variegated glasses, but now let us hope that we shall see the light of truth through the purest possible medium, — that is the spiritual revelation, divine morals, the morals of Jesus Christ. * * *

I have come hither to find that material civilization has progressed greatly. I find commerce and the crafts perfected, agriculture improved, sciences well established; but the spiritual civilization has been left behind. The material civilization is likened unto the glass in a lamp chimney. The spiritual civilization is the light in that chimney. The material civilization should go hand in hand with the spiritual civilization, then we will have the light and the glass together. Material civilization may be likened to a beautiful body, while the spiritual civilization is the spirit that enters the body and gives to it life. With the propelling spirit of spiritual civilization the result will be great.

His Holiness Jesus Christ came to this world that the people might have through Him the civilization of heaven, a spirit of oneness with God. He came to breathe the spirit in the body of the world. There must be a oneness in the world of humanity. When this takes place then we will have the Most Great Peace.

Today the body-politic needs the oneness of the world and universal peace, but it requires a certain propelling power to spread the feeling and to firmly plant it in the minds of men.

It is self-evident that spiritual civilization cannot be accomplished through material means, for the interests of the various nations differ. It is evident that it cannot be accomplished through patriotism, for countries differ in their ideas of patriotism. It is impossible save through spiritual

power. Compared with this all other means are too weak to bring about universal peace.

Man has two wings: his material development and power and his spiritual understanding and achievements. With one wing alone he cannot fly; two wings are necessary. Therefore, no matter how the material civilization advances, without the other great things cannot be accomplished. We must try with all the material power to help the spiritual power. Humanity, generally speaking, is immersed in a sea of materiality.

ABDUL BAHA. Star, Vol. 3, No. 3, p. 5.

The divine aspect or the spiritual side consists of the breaths of the Holy Spirit.

The second birth of which Jesus Christ has spoken refers to this heavenly or divine side. His divine side is expressed in the baptism by the Holy Spirit, and he who is baptized by the Holy Spirit is a veritable manifestation of mercy to mankind. Then he is most kind to all humanity. He shall entertain no enmity to any people, and he shall shun no nation. He will be kind to all humanity. The foundations of the religions of God are one. If we refer to the foundations of the religions we shall find that we have much ground for agreement. And if we refer to the imitations we will find points of disagreement or division, for imitations differ, but the foundations of divine religions are agreed.

ABDUL BAHA. Star, Vol. 3, p. 11.

Baha'o'llah in Persia founded the spiritual civilization, and made a bond among various peoples of different races that voiced the doctrine of universal peace. Fifty years ago he sent epistles to the kings, the rulers of the world, to join him in peace. Now I find a strong movement for universal peace emanating from America. It is my hope that here in the Occident the foundation of this new solidarity will be strengthened and that the Orient and the Occident may be cemented together; that there may be a real unity, so that the world may at last find peace. May the hearts of men become as brothers.

ABDUL BAHA. Star, Vol. 3, No. 3, p. 6.

* * * There are two kinds of civilization in the world of existence: a natural and material civilization which serves the physical world, and a divine and heavenly civilization which renders service to the world of morality. The founders of natural civilization are the scientists and philosophers of the earth. The establishers of divine civilization are the holy, celestial Manifestations of God. Religion is the basis of divine civilization. Natural civilization is life unto the body. Divine civilization is life unto the spirit. A body without the spirit is dead, although it may be in the utmost of beauty and comeliness.

In short, by religion we mean those necessary bonds which unify the world of humanity. This has ever been the essence of the religion of God. This is the eternal bestowal of God. This is the object of divine teaching and laws. This is the light of the everlasting life. But a thousand times, alas, that this solid foundation is abandoned and forgotten, and the leaders

of religion have fabricated a set of blind dogmas and rituals which are at complete variance with the foundation of divine religion. As these dogmas differ from each other, they cause differences, differences breed strife, and strife ends in war and bloodshed; the blood of the innocent people is spilled, their possessions are ransacked and pillaged and their children become captives and orphans. Thus religion, which was destined to become the cause of friendship, has become the cause of enmity. Religion which was meant to be sweet honey is changed into bitter poison. Religion, the function of which was to be the illumination of the world of humanity, has become the factor of obscurantism and gloom. Religion which was to confer everlasting life, has become the fiendish instrument of death. Consequently, as long as these blind dogmas are in the hands and these nets of dissimulation and hypocrisy are in the fingers, religion will be only a harmful agency in the world of humanity. Hence, these superannuated, tattered dogmas which are current amongst the present-day religions must be totally given up, and thus free from past traditions investigate the real objects of divine religions, and as the foundation of the religion of God is one and that one is absolute reality and reality is indivisible and not amenable to multiplicity, therefore, complete unity and amity between all the religions shall be instituted and the true religion of God shall become unveiled in the utmost beauty and sublimity in the assemblage of the world of humanity. * * *

Praise be to God that this century is the century of sciences! This cycle is the cycle of reality. The minds have developed, the thoughts have taken a wider range of vision; the intellects have become keen; the emotions have become sensitized; the inventions have transformed the face of the earth and this age has acquired a glorious capacity for the majestic revelation of the oneness of the world of humanity.

ABDUL BAHÁ. Extract from Tablet to the Sixth International Congress of Free and Progressive Christians and other Religious Liberals, held in Paris, France, July, 1913.

* * * From the day of Adam down to this present time every one of the holy, sacred Manifestations who have appeared have founded this spiritual brotherhood. They have striven to unite humanity to such a degree that all may be accounted as one soul. Consider that the purpose or function of the shepherd is to gather the sheep and not to disperse the flock. The more capable the shepherd the greater is his power to gather together and unite the flock.

The purport is this: that the prophets of God, the Manifestations, have all been shepherds and they have gathered together the divine sheep. They have established a bond for the unity of mankind. They have established love among humanity. They have made scattered peoples one nation; wandering tribes as one strong people. They have laid the foundation of the unity of God and summoned all to universal peace. All these holy, divine Manifestations are one. They have served one God; they have promulgated the same truths; they have laid the same institutions; they have reflected the same light; they have all been linked together; each one has praised the other; each one announced the glad tidings of the

one who was to appear afterward and all laid the foundation of reality. They all summoned and invited the people to love and all have made the human world a mirror to reveal the Word of God. These divine religions have one basis for their foundation; their teachings are one; their proof is one; their evidences are one. Nominally they differ, but in reality they are one. * * *

The word of truth, no matter which tongue utters it, must be sanctioned. Absolute verities, no matter in what book they be recorded, must be acquired. If you harbor prejudice, that prejudice will be the cause of deprivation, the cause of ignorance, the cause of not knowing.

The strife which exists among religious systems, the strife which exists among nations, the warfare separating nation and countries arise from nothing else but misunderstanding. * * *

On the one hand we have progress of the material type; on the other great spiritual discoveries are being realized. Truly, this can be called the century of miracles, for it is the manifestation of the miraculous.

The time has arrived for all mankind to become united. The time has come when all nativities shall have one fatherland. The day is at hand when all religions shall be one religion. The day has dawned in which no racial prejudices shall remain. The day has come when religious bias shall pass away. It is a day when the oneness of human kind shall uplift its standard. It is the day when international peace, like the true morning, is to flood the world with its light. Therefore, we offer the utmost supplication to God, asking Him to dispel these gloomy clouds and to uproot these imitations in order that the East and the West may become radiant; that all the nations of the world will embrace one another, and the real spiritual brotherhood, like the sun of the heavens, will shine upon all the nations. * * *

ABDUL BAHA. Star, Vol. 3, No. 7, p. 19.

I want you to know that material progress and spiritual progress are two very different things, and that only if material progress goes hand in hand with spirituality can any real progress come about and the Most Great Peace reign in the world. If men followed the holy counsels and teachings of the prophets, if divine light shone in all hearts and men were really religious, we would soon see peace on earth and the Kingdom of God among men. The laws of God may be likened unto the soul and material progress unto the body. If the body were not animated by the soul it would cease to exist. It is my earnest prayer that spirituality may ever grow and increase in the world, so that customs may become enlightened and peace and concord may be established.

War and rapine, with their attendant cruelties, are an abomination to God and bring their own punishment, for the God of love is also a God of justice and each man must inevitably reap what he sows. Let us try to understand the commands of the Most High and to order our lives as He directs. True happiness depends on spiritual good and having the heart ever open to receive the divine bounty. * * *

God in His infinite goodness has exalted us to do so much honor and has made us masters over the material world. Shall we then become her slaves? Nay rather, let us claim our birthright and strive to live the life of the spiritual sons of God.

The glorious Sun of Truth has once again risen in the East. From the far horizon of Persia its radiance is spreading far and wide, dispersing the dense clouds of superstition. The light of the unity of mankind is beginning to illumine the world and soon the banner of divine harmony and the solidarity of nations will be flying high in the heavens. Yea, the breeze of the Holy Spirit will inspire the whole world.

O peoples and nations! Arise and work and be happy! Gather together under the tent of the unity of mankind!

ABDUL BAHÁ. Paris Talks, p. 98.

POWER OF THE HOLY SPIRIT

We observe that every movement which establishes unity and amity brings in its train life, and every cause which originates differences and enmity carries death in its wake. Every philanthropic movement is born through love and amity, and every movement which has produced ruin and devastation has been born through hostility and differences.

We must strive untiringly, perchance we may discover a plan whereby amity and unity will result. Today there are many causes in the world of humanity which bring about more or less unity.

The first link which creates love and affection is the family bond; the second is the patriotic bond; the third is the racial bond and the fourth is the civic bond. These, although useful in their own limited spheres, are not potent enough to bring about the unification of the human race. Have we not learned often and with much sorrow that there has been a quarrel between the members of a family or the inhabitants of one land, or the denizens of various states, or the individuals of different cities?

A permanent peace in the world of existence can be established only through the power of the spirit. Spirit is the ruler over body. If the people are emancipated through one spirit, there is not a trace of doubt but that the greatest bond of union and harmony will be established among them. * * *

After the moral aspect of humanity becomes readjusted, then the greatest unity will be realized; but without this moral readjustment it is impossible to establish harmony and concord; for it is a fact that war, conflict, friction and strife are but the visible results of deterioration of morality and corruption of character. But when the morality of the human world is beautified and adorned with praiseworthy virtues there will be an end to war. * * *

In these days there must needs be a mighty power of accord instilled into the nations. The principle of the oneness of the world of humanity must be proclaimed, understood and put into practice, so that all the nations and religions may again remember the long forgotten fact, that they are all the progeny of primordial humanity, Adam, and the denizens of one land. Are they not breathing one air? Is not the same sun shining upon all? Are they not the sheep of one flock? Is not God the universal shepherd? Is He not kind to all?

Let us banish the phantasmal thoughts of east and west, north and south, European and American, English and German, Persian and French.

Consider the creation of this infinite universe! This globe of ours is one of the smallest planets. Those stupendous bodies, revolving in yonder immeasurable space, the infinite blue canopy of God, are many times greater than our small earth. To our eyes this globe appears spacious, yet when we look upon it with divine eyes, it is reduced to the tiniest atom. This small planet is not worthy of division. Is it not one home, one native land? Is not all humanity one race? For creationally there is no difference between the peoples.

How shortsighted we would be should we try to divide a room into the eastern and western corners. The geographical division of this world is an exact parallel. Through our ignorance and lack of understanding we divide this common home, we divide the members of this family into various races, we divide religion into different sects, and then with these suppositional divisions we wage war against one another; we shed one another's blood and we pillage one another's possessions. Is this not unpardonable ignorance, is not this the height of injustice? Were we just and could we observe without prejudice we would realize that there are no fundamental differences. For the last six thousand years there have been wars and contentions between the various nations and in every age we have had some great culminating catastrophe.

Were we given the vision of human brotherhood we could not have engaged in warfare. Consider how the world of humanity has retrograded from its ideals, for it glorifies in fratricide.

If one person kill another he is called a murderer and the civil authority brings him before the law; but if he kills one hundred thousand people on a battlefield he is hailed as a conqueror. Is not this like a bloodthirsty wolf who may glory in that he has wantonly strangled one hundred thousand sheep in one night? If a person steal one franc he will be branded as a thief, but if he pillage a whole country he will be acclaimed a great hero. How ignorant is humanity!

From a physiological standpoint human beings differ from carnivorous animals. Their teeth, unlike the lion's, were not made for tearing meat. All the functions of the human body are created for love and good fellowship, and it is evident that the continuation of this world of humanity depends upon the practice of these attributes; and the destruction of the world of humanity lies in war and conflict. But through long custom and usage, savagery and bloodthirstiness are kneaded into the very being of man, and the God-like attributes which contribute to the powers of treaty making in international laws are not sufficiently strong to stem the tide of warfare.

There must needs be some tremendous force to upraise the standard of eternal friendship between nations, and this force must come through self-sacrifice and universal service.

At a time when the Orient was in the dark night of cataclysmic ignorance, His Holiness Baha'o'llah, like unto a glorious sun, shone forth from the eastern horizon. In the midst of contention and the clashing rivalries of the oriental peoples He boldly proclaimed the doctrine of the oneness of the world of humanity. Numerous souls who had the courage of their convictions gathered under His banner.

In order to promote universal peace and the confederation of the nations, they were ever ready to give up their possessions and their lives. His Holiness Baha'o'llah suffered imprisonment, exile and incarceration for fifty years. While under chains He raised His voice and summoned the people to the tent of unity. More than twenty thousand hastened to the arena of sacrifice and while singing songs of joy were martyred at the hands of the executioners.

The governments of the East arose with great determination to exterminate this Cause. They held councils and said: "We must uproot the tree of this Bahai community and abolish the foundation of this palace of universal peace which these people desire to found."

They said: "We want to carry conquest to other countries, we desire to make other nations captive, we wish to extend the boundary of our dominions and defend our frontiers. How are we going to do all these things except through militarism? And as Baha'o'llah's aim is to prevent war, we must destroy Him and His followers, so that His ideals may not take root and flourish."

In short, this picture is to illustrate that the Bahais are most self-sacrificing in this path, for they have proven it by their deeds. They are neither visionaries nor Utopians. With the greatest might and strength they have risen to serve their fellowmen. Through their marvelous power they are establishing amity between the various nations and religions; they are working incessantly day and night. * * *

These souls have reached the highest station of self-sacrifice. Should the occasion arise, all that they possess would be freely given in order to unfurl the banner of the solidarity of the human race over the religions of the East and the West, so that all differences might be annulled and all peoples from one end of the earth to the other might sing in accord the songs of life and peace; that it might be borne on the wings of light to the throne of the Father, there to be blended with the symphonies of the heavenly angels, and thus heaven and earth become harmonized with the golden strains of divine music.

Be it known that there is but one foundation to the religion of God. The apparent differences have come through ignorance, but the object of the true religion is unity and love.

Consider how ignorant and rapacious is man. Domestic animals live with their kind in peace and harmony. If you bring together sheep from various countries, from France, Persia, America, etc., not one would contend, "I am a Persian sheep," or "I am an American sheep." Let us at least live together as these animals would. Is it fitting that we should be more savage than they? Again, if you collect in one room doves from Asia, Europe, Africa, America and Australia, cooingly they will love one another.

Man who is endowed with intelligence must not be less than they, for the greatest bounty in the world of existence is the mind, which should lead men to love and concord. We must exercise the functions of such a holy power in the path of love and not expend it upon the inventions of Krupp guns, Mauser rifles and Maxim's rapid-firing cannon. God has not given us intellects for the purpose of making instruments of destruc-

tion; He has granted us this power that we may be diffusers of light; create love between hearts, establish communion between spirits, and bring together the people of the East and the West. Has the Divinity conferred upon us this blessed power only to carry devastation and ruin into other countries?

Every cherished effort must extend its powers to other souls. Is there anything more cherished than the mind of man? We must expend these faculties of reason in the cause of human union, for we are all the children of Adam. An invisible spiritual power is ever exercising an influence over the hearts and minds of men. Why should we abandon the holy power which binds us together and cleave to the barbarous traditions which keep us apart? * * *

If this warfare and conflict are not entirely effaced, and if the whole world of humanity is not united and in accord, and the various races do not associate with each other, then how can we ever aspire to the realization of that dream of the millennium of which it is said: "The earth will be transformed into a delectable paradise and all the children of men will live in the utmost happiness."

If the members of a family are perfectly united it will add to their comfort and joy. If the people of a city are inspired with civic unity the whole community will advance. If the inhabitants of a great continent are united marvelous progress will be made, and if the people of the entire globe are welded into one great commonwealth, the prayer, "Thy kingdom come, Thy will be done on earth as in heaven," will be a reality, for each will have the Kingdom of God within himself.

What sublime happiness! What God-inspired progress! What a heavenly ideal! What a divine disposal!

I request that each one of you work for this great cause and hold fast to every means of harmony; that this bloodthirstiness may be forever quenched; that the horizons of the world may become illumined by the rays of a divine humanity and the East and the West become radiant with the light of its Lord.

ABDUL BAHA. *Divine Philosophy*, pp. 147-150.

The Cause of God is the only panacea that will heal for all time to come the social, economic and political diseases of mankind. The revelation of Baha'o'llah is the tree that will send its outstretched branches to all the countries and under its cool shade all the religions and sects will gather there to fraternize and associate with each other. The world is full of ideas, but they are either fleeting, or profitless, or impractical, or limited in their influence, or confined within a narrow scope. The beaming shafts of the light of cosmic ideals must pierce through the hearts of men and the power of the Holy Spirit is necessary to carry into execution these noble thoughts of the age. Human power is limited in its influence. It can unite two persons, or two tribes, or two communities, or at the utmost two nations. At the same time it confesses that this unity is temporal and may be abrogated by the whim of either contracting parties.

But the divine power unites nations and peoples and cements together in a bond of brotherhood and peace for ages and cycles. His Holiness

Christ was one person without any worldly assistance and help, but through the effect of the Holy Spirit He was enabled to unite many nations and religions under the standard of Christianity. Likewise Mohammed unified the wild, savage tribes of Arabia and made them the conquerors of Asia. Consequently, there must needs be divine power for the accomplishment of the universal aim. Human power fails in this undertaking.

The words of those souls who are the essences of severance, who are in the utmost sanctity and purity, will have an effect upon the hearts of men, the result of which will be unity and good fellowship. Save through this, ideal communication will not be made possible between the children of men. They may achieve a temporary union for a few years. Men may so compound the various ingredients as to be promiscuously mixed together, but there must needs be the solvent, so that they may become perfectly blended and united. In the human world that solvent is the power of the Holy Spirit, which will thoroughly mix and blend the different constituents and elements representing the various nationalities, religions and sects. I hope the believers of God will unfurl the world peace flag, because their aim is altruistic and they are helped by the confirmation of the Holy Spirit. Through the power of God it is possible for one Bahai to guide one whole nation. Such spiritual victories are dependent upon the breaths and bestowals of the Holy Spirit.

ABDUL BAHÁ. Extract from Ahmad's Dairy, July 15, 1914.

When traveling about the world we observe an air of prosperity in any country, we find it to be due to the existence of love and friendship among the people. If, on the contrary, all seems depressed and poverty stricken, we may feel assured that it is the effect of animosity and of the absence of union among the inhabitants.

Notwithstanding that such a state of things is obvious to the passing traveler, how often the people themselves continue in the sleep of negligence, or occupy themselves in disputes and differences and are even ready to slaughter their fellowmen.

Consider thoughtfully the continual integration and disintegration of the phenomenal universe. * * * Unification and constructive combination are the causes of life. Disunion of particles brings about loss, weakness, dispersion and decay.

* * * Rivalry between the different races of mankind was first caused by the struggle for existence among the wild animals. This struggle is no longer necessary, nay rather, interdependence and cooperation are seen to produce the highest welfare in nations. The struggle that now continues is caused by prejudice and bigotry.

Today nothing but the power of the divine Word, which embraces the reality of all things, can draw together the minds, hearts and spirits of the world under the shadow of the heavenly tree of unity.

The light of the world is now shining on all horizons. Races and nations with their different creeds are coming under the influence of the word of unity in love and in peace. * * *

O dear friends, the world is in a warlike condition and its races are hostile one to the other. The darkness of difference surrounds them

and the light of kindness grows dim. The foundations of society are destroyed and the banners of life and joy are overthrown. The leaders of the people seem to glory in shedding blood. Friendship, straightforwardness and truthfulness are despised. * * *

The call to arbitration, to peace, to love, to loyalty, is the call of Baha'o'llah. His standard floats since fifty years, summoning all of whatever race and creed. * * *

ABDUL BAHA. *Star*, Vol. 2, No. 9, p. 5.

* * * In the day of every universal dispensation two great events occur; one is collection and the other is separation. That is, it will divide the father from the mother and the brother from the sister. For instance, when the father believes and the mother disbelieves, separation is produced; when the brother accepts the message and the sister rejects it, division will occur; when the son is converted and the daughter is perverted, partition will take place. The well-acquainted ones become as foreigners and the friends as outsiders; the intimate ones become as inveterate enemies and relatives as strangers; it separated even Christ from his own brothers. Such is the power of separation.

In the Gospels it is said: "Then one said unto him, behold thy mother and thy brethren stand without, desiring to speak with thee." But He answered and said unto him that told him, "Who is my mother? And who are my brethren?" And He stretched forth his hand toward His disciples and said: "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

The other great event is that it makes the outsider as a friend and the remote one the near one; just as you see around this table different souls are gathered. Among them the bond of commerce, the relation of kind or of patriotism does not exist, but the love of God has gathered them together and their love and kindness to one another is greater than the love of a brother to a sister. They are gathered on this spot with utmost unity and harmony, friendship and concord. Therefore, the power of the Word of God causes collection as well as separation. Although it separates the father from the mother and the brother from the sister, yet it creates a thousand brothers and sisters for those in the East and West who are in the utmost of truthfulness and sincerity; as if they hold the station of one being, the waves of one ocean, the rays of one sun, the flowers of one garden, the trees and the birds of one orchard and the candles of one assembly. This is due to the Word of God, and if the powers of the world were to be collected, they are unable to gather you in such a manner. * * *

In the world of existence every great cause, which is the means of bonds, of the unification of humanity, the cause of solidarity, and the cause of the manifestation of unity, that cause is divine. And what is the cause of hostility, and dispersion, war and rancor? That is the worldly effect. For collection, unification and composition are the means of life. And that which causes separation and decomposition is the means of death. The existence of all beings is created for collection and harmony. All of these beings receive their existence through the collection of different

members, ingredients and simple particles. From each composition a being is produced, therefore an infinite number of beings exist. For instance, this flower is composed from the composition of different elements, and the gathering of simple particles. This is called a being; and when among these elements decomposition occurs, these ingredients separate, death slips in and it is annihilated. Hence it is evident that composition and gathering cause life, and decomposition and disunion cause death. Thus, every matter which leads to unity and gathering cause life, and that which causes separation is the means of death.

The first and the greatest cause which is the means of universal gathering is the Word of God; that different nations, different religions and creeds, are all gathered under the shade of one great tent. Power is produced by collection. The more the gathering, the more the power; and as the Word of God is a collective power, and as there is no such power parallel to it in the world, therefore, the powers of the world cannot resist the Word of God. That same power has gathered us now. That same power has connected our hearts together, and that same power is the spirit which confers life unto the soul.

ABDUL BAHÁ. Notes of I. D. B., Acca, October, 1909.

I am most pleased with these expressions of kindly feeling and evidences of spiritual susceptibility. Tonight I am very happy in the realization that our aims and purposes are one, our desires and longings are one. This is a reflection and evidence of the oneness of the world of humanity, and of intention toward accomplishment of the Most Great Peace; therefore, we are united in intention and desire. In the world of existence there are no greater questions than these.

Oneness of the world of humanity insures the glorification of man. International peace is the assurance of the welfare of all human kind. There are no greater motives and purposes in the human soul. As we are agreed upon them the certainty of unity and concord between Bahais and Theosophists is most hopeful. Their purposes are one, their desires are one, and spiritual susceptibilities are common to both. Their attention is devoted to the divine Kingdom; they partake alike of its bounty.

Today the human world is in need of a great power by which these glorious principles and purposes may be executed. The cause of peace is a very great cause; it is the cause of God, and all the forces of the world are opposed to it. Governments, for instance, consider militarism as the step to human progress; that division among men and nations is the cause of patriotism and honor; that if one nation attack and conquer another, gaining wealth, territory and glory thereby, this warfare and conquest, this bloodshed and cruelty, are the causes of that victorious nation's advancement and prosperity. This is an utter mistake. Compare the nations of the world to the members of a family. A family is a nation in miniature. Simply enlarge the circle of the household and you have the nation. Enlarge the circle of nations and you have all humanity. The conditions surrounding the family surround the nation. The happenings in the family are the happenings in the life of the nation. Would it add to the progress and advancement of a family if dissensions should

arise among its members, fighting, pillaging each other, jealous and revengeful of injury, seeking selfish advantage one over another? Nay, it would be the cause of the effacement of progress and advancement. So it is in the great family of nations, for nations are but an aggregate of families. Therefore, as strife and dissension destroy a family and prevent its progress, so nations are destroyed and advancement hindered.

Briefly, all the heavenly books, divine prophets, sages and philosophers agree that warfare is destructive to human development and peace constructive. They all agree that war and strife strike at the foundations of humanity. Therefore, a power is needed to prevent war and to proclaim and establish the oneness of humanity.

But knowledge of the need of this power is not sufficient. Realizing that wealth is desirable is not becoming wealthy. The admission that scientific attainment is praiseworthy does not confer scientific knowledge. Acknowledgment of the excellence of honor does not make a man honorable. Knowledge of the human conditions and the needed remedy for them is not the cause of their betterment. To admit that health is good does not constitute health. A skilled physician is needed to remedy existing human conditions. As a physician is required to have complete knowledge of pathology and diagnosis, of therapeutics and treatment, so this world physician must be wise, skillful and capable before health will result. His mere knowledge is not health; it must be applied and the remedy carried out.

The attainment of any object is conditioned upon:

First — Knowledge.

Second — Volition.

Third — Action.

Unless these three conditions are forthcoming there is no execution or accomplishment. In the erection of a house it is first necessary to know the ground and design the house suitable for it. Second, to obtain the means or wealth necessary for the construction. Third, to actually build it. Therefore, it is evident that a power is needed to carry out and execute what is known and admitted to be the remedy for human conditions; namely, the unification of mankind.

Furthermore, it is evident that this cannot be realized through material process and means. The accomplishment of this unification cannot be through racial power, for races are different and diverse in tendencies. It cannot be through a patriotic power, for nationalities are unlike. Nor can it be effected through political power since the policies of governments and nations are various.

That is to say, any effort toward unification through these material means would benefit one and injure another because of unequal and individual interests. Some may believe this great remedy can be found in dogmatic insistence upon imitations and interpretations. No, this would be without foundation and result. Therefore, it is evident that no means but an ideal means, a spiritual power, divine bestowals, and the breaths of the Holy Spirit will heal this world-sickness of war, dissension and discord. Nothing else is possible; nothing can be conceived of. But through spiritual means and the divine power it is possible and feasible.

Consider history. What has brought unity to nations, morality to peoples and benefits to mankind? If we reflect upon it we will find that establishing the divine religions has been the greatest means toward accomplishing the oneness of humanity. The foundation of divine reality in religion has done this, not imitations. Imitations are opposed to each other and have ever been the cause of strife, enmity, jealousy and war. The divine religions are collective centers in which diverse standpoints may meet, agree and unify. They accomplish oneness of nativities, races and policies. For instance, His Holiness Christ united various nations, brought peace to warring peoples and established the oneness of human kind. The conquering Greeks and Romans, the prejudiced Egyptians and Assyrians were all in a condition of strife, enmity and war, but His Holiness gathered these varied peoples together and removed the foundations of discord; not through racial, patriotic, or political power, but through divine power, the power of the Holy Spirit. This was not otherwise possible. All other efforts of men and nations remain as mere mention in history — without accomplishment.

ABDUL BAHÁ. *Star*, Vol. 4, p. 55.

In this Cause we have many principles to which to adhere; the most important is to avoid that which creates division. Remember that we are all servants of the one God, the flock of one shepherd. We must have the same aspirations and become as one nation. Humanity must feel entirely united.

The barriers men set against one another with a force of hatred, have made them enemies, till the forces of division seem stronger than the forces of union, for, until this glorious century, the force of union has not been able to prevent the forces of division from augmenting. People never reflect that they are brothers, the inhabitants of one earth.

A divine power is necessary to unite the world, for only the divine power is able to triumph over these religious, racial and patriotic prejudices. In the time of Christ, how many divisions there were, but His influence has been able to unite many peoples. Alas, they have lost sight of His most important principles and are in a way to forget them entirely.

ABDUL BAHÁ. *Divine Philosophy*, p. 70.

The philosophers of Europe and America have an idea that the question of unity may be settled among the people and they have tried very much. They have conceived this idea and have written many books concerning this matter, but they have not been able to solve it, for differences and opposition have been raised more than before.

In olden times if a war took place there would be gathered by each party about one hundred thousand men, and during one year perhaps seven or eight thousand would be killed. But now, in this age, in the war between Russia and Japan about one and a half million were called to arms and one-third of that number was lost and a half million were wounded or sick. Such a war has never before occurred.

Therefore, we say that what the philosophers tried is without result, useless. But the power of the Word of God will unite East and West.

The philosophers wished to promulgate their idea, but they had not the power to render it effective. Theirs were only ideas and thoughts and nothing else. But the power of God gives the idea to the people, and also the power to execute it.

When we look upon existence we find that all things, all existence, is composed of many elements. For instance, this flower is composed of different elements. These elements have found unity with each other. What is the result? As dust it was nothing, but after it was composed it became a flower.

If there should not be decomposition, composition would not be. For instance, take several things: Until the different things are separately decomposed, composition and union is impossible. For example, if you wish the dust and stone and wood to be mixed perfectly with each other, it is impossible unless each be decomposed into its salts; when we have dissolved them then we can compose them. For instance, in a pharmacy they first dissolve the medicines, then bring them together and then they give a firm union. Before dissolution composition is impossible.

Therefore, the Word of God decomposes the selfishness of people, their evil habits, their bad morals, and afterward composes them. If such a thing does not happen, perfect union cannot be attained. The philosophers failed to do these things.

The power of the Word takes away the ideas of the nations — as with the Jews, the Christians and Mohammedans — and gives them and other nations a new idea through which they become united, the different nations become as one. For instance, Christ appeared; the Jews believed in Him; the Romans, Greeks, Anglo-Saxons believed in Him. So He gathered all again and made them one, made them Christians. The religions that were before Christianity were abolished. This was done through the Word of God. It cannot be done through the power of philosophers.

ABDUL BAHA. Table Talks at Acca, pp. 9-11.

UNIVERSAL PEACE

The eighth of His (Baha'o'llah's) teachings is universal peace; that all men and nations shall make peace amongst them; that there shall be universal peace amongst governments, universal peace amongst races, universal peace amongst religions, universal peace amongst the denizens of all regions. This is one of the special characteristics of the revelation of Baha'o'llah.

ABDUL BAHA. Star, Vol. 4, p. 254.

Question: "What is the greatest need of the world of humanity?"

Answer: Today in the world of humanity the most important matter is the question of universal peace. The realization of this principle is the crying need of the time. People have become restive and discontented.

The political life of every civilized nation has become a vast arena for the exhibition of militarism and the display of martial spirit. The minds of the statesmen and cabinet ministers of every government are chiefly occupied with the question of war, and the council chambers are resounding

with the call to war. Self-interest is at the bottom of every war. Greed, commerce, exploitation, the pushing further of the boundaries of the kingdom, colonization, the preservation of the treaty rights, the safeguarding of the lives and interests of the citizens, are a few of the pretexts of going into war. And it has been proven by experience that the results of war are ruinous, both to the conquerors and the conquered. Countries are laid waste, public property trampled under foot, commerce is paralyzed, fields crimsoned with innocent blood, and the progress of the world retarded. How can a person rectify a wrong by committing a greater wrong — shedding the blood of his brothers?

The major part of the revenue of every country is expended over military preparations, infernal engines, the filling of arsenals with powder and shot, the construction of rapid-firing guns, the building of fortifications and soldiers' barracks and the annual maintenance of the army and navy. From the peasants upward, every class of society is heavily taxed to feed this insatiable monster of war. The poor people have wrested from them all that they make with the sweat of their brows and the labor of their hands.

In reality war is continuous. The moral effect of the expenditures of these colossal sums of money for military purposes is just as deteriorating as the actual war and its train of dreadful carnage and horrors. The ideal and artistic forces of the contending parties become barbaric and bestial, the spiritual powers are stunted and the laws of divine civilization are disregarded. Such a financial drain ossifies the veins and muscles of the body-politic, and congeals the delicate sensibilities of the spirit.

There is not the least doubt that the nation or the government which puts forward an extraordinary effort in the promotion of universal peace, will be encircled with divine confirmations, and will be the object of honor and respect among all the inhabitants of the earth. Such an action will become conducive to the prosperity and well-being of mankind.

Concerning this question of universal peace, fifty years ago His Holiness Baha'o'llah wrote to all the sovereigns and monarchs of the world, explaining in detail the benefits of peace and the evils of bloodshed. Among other things He hath said: "Originally mankind was one family, united and compact; later the members of this happy family were divided and subdivided through ignorance and prejudice. Now the time has come again for their final unification. Universal peace will bring about this long-wished-for consummation."

Once the Parliament of Man is established and its constituent parts organized, the governments of the world having entered into a covenant of eternal friendship will have no need of keeping large standing armies and navies. A few battalions to preserve internal order, and an international police to keep the highways of the seas clear, are all that will be necessary. Then these huge sums will be diverted to other more useful channels, pauperism will disappear, knowledge will increase, the victories of peace will be sung by poets and bards, knowledge will improve the conditions and mankind will be rocked in the cradle of felicity and bliss. Then, whether a government is constitutional or republican, hereditary monarchy or democratic, the rulers will devote their time to the prosperity of their

nations, the legislation of just and sane laws and the fostering of closer and more amicable relations with their neighbors — thus will the world of humanity become a mirror reflecting the virtues and attributes of the Kingdom of God.

ABDUL BAHA. Star, Vol. 5, p. 115, May, 1914.

* * * Every century holds the solution of one predominating problem. Although there may be many problems, yet one of the innumerable problems will loom large and become the most important of all.

In the past century the most important question that occupied the mind of man was the establishment of political freedom and this aim was more or less spread broadcast. But in this luminous century the greatest bestowal of the world of humanity is universal peace, which must be founded, so that the realm of creation may obtain composure; the East and the West, which include in their arms the five continents of the globe, may embrace each other, mankind may rest beneath the tent of oneness of the world of humanity, and the flag of universal peace may wave over all the regions.

As long as this sentiment has not become the light of the assemblages of the world of humanity, eternal prosperity will not be obtained and estrangement will not be changed into good fellowship. Like unto a spirit, this ideal must run and circulate through the veins and arteries of the body of the world. * * *

According to the incontrovertible teachings of Baha'o'llah, and His irrefutable commands, the Bahais must interest themselves and be ever ready to give up even their lives in the furtherance of all the international problems which are the fruits of good intention and based on the principles of the oneness of the world of humanity, especially the question of universal peace. They are ever ready and prepared to serve. Unquestionably up to this time more than 20,000 people have hastened towards the arena of martyrdom for the promotion of these teachings of Baha'o'llah. They have sacrificed their possessions, wealth and lives.

All the great movements have advanced through altruism, selflessness and self-sacrifice, and not through the interchange of public opinions. It is my hope that all of us with the greatest power may arise to serve this most important cause and become the means of the welfare of the world of humanity.

You have observed that the greatest forces of the civilized nations are spent over the accumulation of the means of warfare. Considering these gloomy conditions, how do we expect that peace and conciliation be realized? Strive ye with all your hearts and souls so that these colossal powers may be expended in that which would be conducive to secure general welfare and prosperity. May they become the means of life and not destroy the edifice of man. May they confer fellowship upon the hearts and not create hatred and enmity through imaginary ideas. This is the hope of the well-wishers of the world of humanity.

ABDUL BAHA. Star, Vol. 7, p. 136.

Today the most great service of the Kingdom of God is the promotion of the principle of the unification of mankind and the establishment of

universal peace. A number of souls who were doctrinaires and impractical thinkers worked for the realization of this most exalted aim and good cause, but they were doomed to failure, save that lofty personage who has been and is still promoting the matter of international arbitration and general conciliation through deeds, words, self-sacrifice and the generous donation of wealth and property. Rest thou assured that through the confirmation of the Holy Spirit thou wilt become confirmed and assisted in the accomplishment of this most resplendent service, and in this mortal world thou shalt lay the foundation of an immortal, everlasting edifice, and in the end thou wilt sit upon the throne of incorruptible glory in the Kingdom of God.

All the leaders and statesmen of Europe are thinking on the plane of war and the annihilation of the mansion of humanity; but thou art thinking on the plane of peace and love and the strengthening and reinforcement of the basis of the superstructure of the human world. They are the heralds of death, thou art the harbinger of life. The foundations of their palaces are unstable and wavering, and the turrets of their mansions are tottering and crumbling, but the basis of thy structure is firm and immovable.

While I was journeying throughout America and Europe (1912), I cried before all the meetings, conventions and churches:

O ye noble friends! The world of humanity is facing in the future a most portentous danger and supreme calamity. The continent of Europe has become like unto a gunpowder magazine and arsenal, under which are hidden combustible materials of the most inflammatory nature. Its combustion will be dependent upon the sudden and unexpected enkindlement of one tiny spark which shall envelop the whole earth with a world-wide conflagration, causing the total collapse of European civilization through the furious, wild, raging, fiery tongues of war. Therefore, O ye well-wishers of the world of humanity, endeavor by day and by night so that these inflammable materials may not come in touch with the burning fire of racial antipathy and hatred. Today the life of mankind and its attainment to everlasting glory depend on its display of effort and exertion in accord with the principles of His Holiness Baha'o'llah; for His first and foremost teaching consists of the oneness of the world of humanity. * * *

Another of His most great institutes deals with the subject of universal peace, the establishment of which would be conducive to the well-being and progress and tranquility of the commonwealth of man. * * *

* * * Today the most important purpose of the Kingdom of God is the promulgation of the cause of universal peace and the principle of the oneness of the world of humanity. Whosoever arises in the accomplishment of this preeminent service the confirmation of the Holy Spirit will descend upon him.

Now all that has been predicted has come to pass and the lurid flames of this war have emblazoned the horizon of the East and the West, causing a reverberating social earthquake through the columns of the earth. After this war the workers for the cause of universal peace will increase day by day and the pacific party will array its force, displaying great activity with better advantage, in the end gaining a permanent triumph and an

eternal victory over all the other parties. The realization of this matter is incontestible and irrefragable.

Therefore, ere long a vast and unlimited field will be opened before your view for the display of your powers and energies. You must promote this glorious intention with the heavenly power and confirmation of the Holy Spirit. I am praying in thy behalf that thou mayest erect a pavilion and unfurl a flag in the world of peace, love and eternal life.

ABDUL BAHA. Star, Vol. 6, p. 82.

I am thankful for the susceptibilities of your hearts, for I discover that the greatest desire of all of you is no other than international peace. You are all lovers of the oneness of humanity, you are all seekers after the good pleasure of the Lord and you all investigate the foundations of the divine religions.

Today there is no greater glory for man than that of service in the cause of the Most Great Peace, for peace is light, whereas war is darkness. Peace is life, whereas war is death. Peace is guidance, whereas war is misguidance. Peace is the foundation of God, war is the satanic institution. Peace is conducive to the illumination of the world of humanity, whereas war is the destroyer of the human foundation.

When we glance at the outcome of phenomena we observe that peace and amity are factors of existence, whereas war and strife are the cause of decomposition. All the phenomenal objects which we see are expressions of the amity or affinity of elementary substance, and non-existence is no other than lack of amity, or discord.

For example, various elements have come together, have united and entered into a mixture, the outcome of which is composite being. When these elements become discordant, shunning one another, non-existence will result. All phenomenal beings are likewise, for the foundation of God in all the degrees and kingdoms is an expression or outcome of love.

Consider how the human world is ever restless because of war. Peace is health, whereas war is illness. When the banner of truth is raised, peace becomes the cause of the welfare and well-being of the human world. In all cycles and all ages war has been a factor of discomfort, whereas peace and amity have been conducive to comfort and welfare; especially in this century, because in former centuries warfare did not attain to the savagery which now characterizes it. If two powers or nations waged war against each other, at most ten thousand or twenty thousand would be sacrificed, but in this century if war be declared in one day it is possible to do away with one hundred thousand human souls, for decisive instruments of destruction have been invented with which it is possible to destroy a country in an hour. It is possible to render non-existent a whole nation in a day. So perfected has become the science of war, results today cannot be compared with results in the past ages. It is a certain law of being that for every phenomenal thing there is a consummation and because the instruments of war have attained this thoroughness and perfection, it is hoped that now they will be transformed for peaceful purposes.

Therefore, all of us are hopeful that this revered society for international peace, according to its sincere intentions may be confirmed and re-

inforced by God. Thus may the society contribute to the time when the banner of international peace will be hoisted and universal peace shall be proclaimed; when the cause of international welfare shall consummate and this darkness which encompasses the world pass away. Sixty years ago His Holiness Baha'o'llah was in Persia. Seventy years ago His Holiness the Bab appeared. The institutions of these blessed souls were for international peace and love among mankind. They put forth efforts with their lives and souls in order to bring together divergent people, until no strife should remain, no rancor or hatred prevail. * * * You must consort with each other and associate with one another in perfect amity and accord, for He pronounced religious prejudice, racial prejudice, patriotic prejudice and political prejudice to be the destroyers of the body-politic. You must look at the oneness which exists in humanity. Originally you belong to the same household. You are the servants of the same God. You are all of human kind and it is becoming that you should be in the state of utmost love. You must emulate the institutions of God and shun satanic promptings, for the divine bestowals are ever conducive to unity and accord, whereas satanic promptings call man to strife and war.

* * * His Holiness Baha'o'llah was imprisoned and endured the utmost persecution. Finally He was exiled from Persia to Mesopotamia; from Bagdad He was sent to Roumelia and from Roumelia He was banished to the prison of Acca. Through all these ordeals day and night did He strive, proclaiming the oneness of humanity and promulgating the Most Great Peace. From the prison of Acca He addressed all the kings and crowned heads of the earth.

He wrote lengthy letters to them (the crowned heads of the world), summoning all of them to international peace, expressly and explicitly stating that the Most Great Peace shall hoist its banner. The powers of the earth cannot withstand it, for it is one of the privileges and bestowals of this great and glorious century. It is an exigency of the time. Man can withstand anything except that which is divinely indicated for the time and its exigencies. Now, praise be to God, in all the countries of the world lovers of peace are to be found and these thoughts are being spread throughout humanity; especially in this country. Praise be to God, this thought is becoming predominant and all souls are defenders of the oneness of humanity; all are endeavoring to promulgate this international peace. There is no doubt that this revered democracy will be able to realize it and the banner of international peace be unfurled here, permeating through the other countries from here.

I offer great thanks to God that I find you imbued with such susceptibilities, that He has given you such lofty thoughts; and I hope that you will be the cause of spreading this light throughout mankind. Thus may the Sun of Reality shine upon East and West. The thick clouds shall pass away and the heat of the sun shall dispel the mist. The reality of man shall develop. The thoughts of man shall take such an upward flight that former thoughts of man shall appear in comparison as the play of children; for the thoughts of all times and the prejudices of all people with regard to race and religion have ever been destructive. I am most hopeful that in this century these lofty thoughts shall be conducive to the welfare of humanity.

Let this century be the sun of previous centuries, the effulgence of which shall last forever, so that in the times to come they shall glorify the twentieth century, saying that the twentieth century was the century of lights, the twentieth century was the century of life, the twentieth century was the century of international peace, the twentieth century was the century of divine bestowals, and the twentieth century has left traces which shall last forever. ABDUL BAHA. *Star*, Vol. 3, No. 8, p. 14.

By what process will this peace on earth be established? Will it come at once after a universal declaration of the truth?

Abdul Baha replied: No, it will come about gradually. A plant that grows too quickly lasts but a short time. You are my family, my new children. If a family lives in unison, great results are obtained. Widen the circle: when a city lives in intimate accord greater results will follow and a continent that is fully united will likewise unite all other continents. Then will be the time of the greatest results, for all the inhabitants of the earth belong to one native land.

ABDUL BAHA. *London Talks*, p. 109.

Question: What is your opinion about Turkey and the Balkan war?

Abdul Baha: We have nothing to do with war. We are advocates of peace. Speak to us about the condition of peace. Go to diplomatists and militarists and ask their opinion about this war. But as regards peace: In the world of humanity there is no more important affair, no weightier cause. It is conducive to the well-being of the world of creation; the means of prosperity of the nations; the reason of the eternal friendship between the people; the cause of solidarity between the East and the West; the promoter of real freedom and the most eminent favor of His Highness the Almighty. We must all strive to upraise the flag of international peace, the oneness of the world of humanity and the spiritual brotherhood of mankind.

ABDUL BAHA. *Star*, Vol. 4, p. 207 (1912).

An American passenger said: "Why do you go to America?"

Abdul Baha answered: I go there through the personal invitation of the American Peace Societies and the urgent appeal of my friends. Because the objects of the Cause are universal peace, the oneness of the world of humanity and perfect equality among mankind. As this century is the century of light and the cycle of the revelation of mysteries, undoubtedly these glorious aims will be fully established and the influence of this great Cause will encircle the East and the West. * * *

* * * It is my hope that the American Peace Societies may consolidate their forces and thus shoulder to shoulder they may render an effective service to mankind.

ABDUL BAHA. Extract from Ahmad's Diary, July 20, 1913.

Then he spoke about the arduous trip of America: The confirmation and assistance of the Blessed Perfection were my companions; otherwise this body could never stand all the difficulties of the voyage. I do not feel

well, yet I work, I travel, I go there, I am here. I do not give any importance to my body. The wisdom of this is that the believers may see with their own eyes that I overlook hardships, vicissitudes, sickness and troubles, so that the Cause may be spread. Except the diffusion of the fragrances of God, I desire nothing. Save service to the threshold of Abha and to advance the Cause of international peace and human brotherhood, I crave for naught else.

ABDUL BAHA. Extract from Ahmad's Diary, July 10, 1913.

How is universal peace to be established? By the education of the public with the sentiments of peace. Today the full realization of universal peace is the panacea of every disease.

What are the diseases?

One of the diseases is the impoverishment of the farmers and the middle classes through the unbearable burden of war taxes.

This wave of military craze has reached its height. It shall soon recede. The income of the farmers and others is taken by the force of a military government and expended foolishly over useless instruments of destruction. The prospect of every government becomes gloomier every year, because the war budget of every government is being increased without regard to the feverish signs of social unrest and industrial upheavals. The people are seething with ideas of insurrection and agitation. The burden has become too heavy. The patience of mankind is exhausted. They groan under this load, and they grope in the darkness seeking the light of peace and brotherhood. Their pitiful cries ascend to the throne of the Almighty. Lo! Lo! He has listened to them; He has answered their prayers. The dawn of peace hath appeared. The lights of brotherhood are breaking through the dark clouds of human prejudices. Lovers of peace, rejoice! O ye who are heavy laden, be happy, be happy! Weep no more, for your loads will be taken from you!

This military and naval expenditure is a great disease. Look at the results of the war between Italy and Turkey how dreadful they are! The fathers hear the news of the death of their sons. The sons are grieved through the death of their fathers. How many peaceful villages are laid waste! How the wealth of two nations is exhausted!

The remedy of this disease is through universal peace. This will insure public safety. Today that which is the cause of dispersion is war. If the nations enter into a faithful agreement to leave off all war-like preparation at once, they shall secure for themselves and their posterity eternal welfare. They shall become freed from every difficulty and international confusion. This end must be obtained through the development of the intellects and the inculcation of peaceful ideals in all the institutions of modern civilization.

ABDUL BAHA to an American newspaper correspondent on board the Cedric as he approached America. Ahmad's Diary, July 20, 1913.

*** The world of humanity is encompassed by the darkness of conventionalities, disagreements, discords, avoidance, animosity, enmity, ignorance, folly, lustful desires and animal tendencies. The gloomy night

had darkened the horizon of the world in such manner that all had forgotten the light and deemed the darkness inevitable in the world of humanity, and its solution impossible, when, unexpectedly the light of reality appeared and enlightened the horizon of the world, diffusing its rays throughout the East and the West, the beholding of which instantly delighted the perfect and perceiving eyes. The imperfect eyes, afflicted by the darkness, were dazzled by the radiance, while the negligent closed theirs and turned away entirely.

That light is the love of God, the Spirit of God, unity, concord, science and knowledge, bounty and perfection, redemption of life, spiritual perception, universal peace, alliance of the nations, unification of all peoples and the reality of the attributes of the merciful One. * * *

ABDUL BAHA. Tablets, Vol. 3, p. 653.

In Europe and America many colleges and universities were founded; many plays, as comedies, have been written for the purpose of improving morality, and the greatest importance and moment has been given to civilization for the express purpose of reforming morals. They have been of the opinion that the greatest means for the development of humanity is reformation of morals; whereas the most important factor for the reformation of morals is religion.

* * * Most of the beloved of God were illiterate, having never entered schools, nevertheless their good morals are incomparable. * * *

The beloved of God have no desire or intention save that of the good pleasure of the Lord, the divine will, that only do they seek. The love of God is the agency which encourages them in achieving philanthropic deeds, directs them to acquire good morals, forces them to good acts, confirms them in withstanding insurmountable difficulties and makes them prefer the welfare of others to their own.

In Europe, just as sagacious men were graduated from the universities, likewise vicious and malicious men were forthcoming therefrom. The dynamite or bomb, torpedo and other instruments of torture are all results of such education.

But the Kingdom of God is absolutely good. It quenches all this fire; it effaces these guns and cannon; it transforms swords into olive boughs; it changes wars and battles into love and accord.

ABDUL BAHA. Heavenly Feast, p. 21.

God's greatest gift to man is that of intellect, or understanding.

The understanding is the power by which man acquires his knowledge of the several kingdoms of creation and of various stages of existence, as well as of much which is invisible. * * *

* * * We perceive in what numerous ways man has been able to bend the powers of nature to his will.

How grievous it is to see how man has used this God-given gift to frame instruments of war, for breaking the commandment of God, "Thou shalt not kill," and for defying Christ's injunction to "Love one another."

God gave this power to man that it might be used for the advancement of civilization, for the good of humanity, to increase love and concord and

peace. But man prefers to use this gift to destroy instead of to build, for injustice and oppression, for hatred and discord and devastation, for the destruction of his fellow creatures, whom Christ has commanded that he should love as himself.

I hope that you will use your understanding to promote the unity and tranquility of mankind, to give enlightenment and civilization to the people, to produce love in all around you and to bring about the universal peace.

Study the sciences, acquire more and more knowledge. Assuredly one may learn to the end of one's life. Use your knowledge always for the benefit of others; so may war cease from off the face of this beautiful earth and a glorious edifice of peace and concord be raised. Strive that your high ideals may be realized in the Kingdom of God on earth, as they will be in heaven.

ABDUL BAHÁ. Paris Talks, p. 36.

The duty of educated men, especially university presidents of the nation, is this: To teach in the universities and schools ideas concerning universal peace, so that the student may be so molded that in after years he may help carry to fruition the most useful and human issue of mankind.

ABDUL BAHÁ. Words in San Francisco, October 4, 1912.

Holding in his hand several copies of his addresses published in the newspapers, he (Abdul Baha) said:

The people of this country (the Orient) are not interested enough to read these articles and addresses; and if you ask from these few who read about their contents, the only answer they give is, "Very excellent! Very good!" However, they read the most unimportant news of the day. They are not thinking of these principles which will upbuild the future civilization of mankind, although they are all acknowledging the fact that the world of humanity is in great danger and is going through a most crucial period. Although wars may cease temporarily, there is an invisible war carried on which is a tremendous economic loss. These unseen drains have broken the financial back of the nations. They do not know by what means or instruments the comity of nations or the peace of the world can be achieved.

ABDUL BAHÁ. Extract from Ahmad's Diary, September 5, 1913.

Material brotherhood will not prevent warfare; it does not remove warfare; it does not dispel differences among mankind. But spiritual brotherhood shall destroy the very foundation of warfare; it will erase differences entirely; it will promulgate the oneness of humanity; it will revivify all mankind; it will cause all hearts to turn to the Kingdom of God, and all souls shall be baptized with the Holy Spirit.

ABDUL BAHÁ. Star, Vol. 3, No. 9, p. 7.

This Cause has hoisted the banner of the unity of the world of humanity. One of the instruments which will bring about universal peace is this very war, so that all the people might be disgusted with this confusion of the war, and that all the world of humanity might be inclined toward peace.

A German lady living in Haifa, whose son has gone to the war, was asked: "What news do you have of your son?" She replied: "No news, I have one son for whom I would not take the whole of France, but now he is on the battlefield, and if he is killed all France would not compensate me." She is greatly distressed. Surely all the hearts will be disgusted with this war. ABDUL BAHA. "Through Warring Countries," p. 79.

*** Inasmuch as this century is the century of lights, I hope that the lights of the Sun of Reality may illumine all humanity. May the eyes be opened, may the ears become attentive; may souls become resuscitated, and all consort together in the utmost unanimity, for all are and shall be the recipients of the same light of the Sun of Reality. The lights of the Sun of Reality shall shine upon all. Perchance God will remove this strife of six thousand years. May this bloodshed pass away; may this oppression and tyranny cease; may this warfare be ended. May the light of love shine forth and illumine all hearts, and may human lives be connected and cemented together until all of us beneath the one tabernacle find peace and composure, and beneath the standard of the Most Great Peace move steadily onward. ***

ABDUL BAHA. Star, Vol. 3, No. 7, p. 14.

*** The call of the kingdom has been sounded, and the annunciation of the world's need for universal peace has enlightened the world's conscience.

My hope is that through the zeal and ardor of the pure in heart, the darkness of hatred and difference will be entirely abolished and the light of love and unity shall shine; that this world become a new world; things material become the mirror of the divine; human hearts meet and embrace each other; the whole world become as a man's native country and different races be counted as one race.

These disputes and differences will vanish, and the divine Beloved be revealed on this earth. ABDUL BAHA. London Talks, p. 27, 1911.

*** Know thou, verily, the Sun of Truth hath shone forth with the lights of peace upon all regions. Strife and conflict will surely be removed from all the nations of the earth. Carnage shall be taken away; fighting, violence and reviling will be changed into universal reconciliation and the hosts of tranquility will pitch their tents in the midst of the world. Then the awning of the mercy of thy Lord will be hoisted and those souls who are free from the stain of prejudice, contradictions and presumption, and are filled with a love that imparts affinity, intimacy, affection, meekness and humbleness will be sheltered under it.

ABDUL BAHA. Tablets, Vol. 2, p. 424.

Baha'o'llah in His life time was restless every moment. He did not pass one night in restful sleep for His body. He bore all these ordeals and catastrophes and difficulties in order that in the world of humanity a selflessness might become apparent; in order that in the world of humanity the Most Great Peace might become a reality; in order that the waiting

souls might become manifest as the very angels of heaven; in order that heavenly miracles might become perfected among men; in order that the faith of humanity might become adequate; in order that the precious, priceless bestowal of God in the human temple — namely, human mind — might develop to its fullest capacity; in order that infants may be likenesses of God, even as it has been stated in the Bible: "We shall create men in Our Own Image."

To be brief, He bore all these ordeals and catastrophes for this: that our hearts might become bright, that our spirits might become glad, that our difficulties might be replaced by virtues, that our ignorance might be transformed into knowledge, in order that we might obtain the fruits of humanity and acquire heavenly grace.

Although we are on the earth, let us travel in the Kingdom. Although we are needy, let us beg for treasures in Heaven. For this has He borne these difficulties. Trust all to God. The lights of God are resplendent. The blessed epistles are spreading. The blessed teachings are promulgated.

ABDUL BAHA. Talk at Mrs. E's., New York.

I wish to awaken you out of your deep slumbers. Do you know in what day you are living? Do you realize in what dispensation you exist? Have you not read in the Holy Scriptures that at the consummation of the ages there shall appear a day which is the sum of all the past days? This is the day in which the Lord of Hosts has come on the clouds of glory. This is the day in which the inhabitants of the world shall enter under the tent of the word of God. This is the day whose real sovereign is His Highness the Almighty. This is the day when the East and the West shall embrace each other like unto two lovers. This is the day in which war and contention shall be forgotten. This is the day in which nations and governments will enter into an eternal bond of amity and conciliation. This century is the fulfillment of the promised century. This day is the dawn of the appearances of the glorious visions of past prophets and sages.

Now is the dawn; ere long the effulgent sun shall rise and station itself in the meridian of its majesty. Then ye shall observe the effects of the sun. Then ye shall behold what heavenly illumination has become manifest. Then ye shall comprehend that these are the infinite bestowals of God. Then ye shall realize that this world has become another world. Then ye shall perceive that the teachings of God have universally spread.

ABDUL BAHA. Star, Vol. 4, p. 98.

Today the distinguished leaders of nations must sing such a song in the ears of the people that the heart of the world of humanity may be stirred into cheerfulness and brought into a comprehensive plan of universal union, the reflection of which may be cast upon the mirror of the world of existence and become no other than the real prototype and portrait of the realm on high. In other words, promote the principles of sublimity of the human world, which is loftier than this fictitious heaven and spread the light of the luminary of the merciful universe, which is more radiant and luminous than the stars studded in yon blue dome.

ABDUL BAHA. Extract from Ahmad's Diary, July, 1914.

* * * Love is greater than peace, for peace is founded upon love. Love is the objective point of peace; peace is an outcome of love. Until love obtains, peace cannot be. You may have peace without love, but the love which is from God is the fundamental. This love is the object of all human attainment, the radiance of heaven, the light of man.

ABDUL BAHA. Star, Vol. 3, No. 10, p. 28.

Question: "How can universal peace be realized?"

Answer: The ideals of peace must be nurtured and spread among the inhabitants of the world; they must be instructed in the school of peace and the evils of war. First: The financiers and bankers must desist from lending money to any government which contemplates waging an unjust war upon an innocent nation. Second: The presidents and managers of the railroads and steamship companies must refrain from transporting war ammunition, infernal engines, guns, cannon and powder from one country into another. Third: The soldiers must petition, through their representatives, the ministers of war, the politicians, the congressmen and the generals to put forth in a clear, intelligible language the reasons and the causes which have brought them to the brink of such a national calamity. The soldiers must demand this as one of the prerogatives. "Demonstrate to us," they must say, "that this is a just war, and we will then enter into the battlefield, otherwise we will not take one step."

In short, every means that produces war must be checked and the causes that prevent the occurrence of war be advanced so that physical conflict may become an impossibility. On the other hand, every country must be properly delimited, its exact frontiers marked, its national integrity secured, its permanent independence protected and its vital interests honored by the family of nations. These services ought to be rendered by an impartial, international commission. In this manner all causes of friction and differences will be removed. And in case there should arise some disputes between them, they could arbitrate before the Parliament of Man, the representatives of which should be chosen from among the wisest and most judicious men of all the nations of the world.

ABDUL BAHA. Star, Vol. 5, p. 116, May, 1914.

The spirit of the age demands the establishment of universal peace. No power on earth can stand before it. God has designed that peace must reign in this age, and it will come to pass. Let the advocates of peace work with greater zeal and courage, for the Lord of Hosts is their supporter.

In this radiant century and merciful age, the ears are open, the hearts are awakened, the eyes seeing, the consciences stirred.

The age of strangeness has passed. The century of friendship has arrived. The dark hours have disappeared, and the luminary of unity hath dawned. Now is the time to be illumined with the rays of the sun of solidarity of the human race. This is the hour of self-sacrifice, for the common weal of humanity.

ABDUL BAHA. Referring to W. J. B. message, May 23, 1913.

In this century the voices of peace must drown the clamors for battle, and the principles for arbitration must gain sway over the arbitrament of

the sword. Man must learn war no more, neither must he let the brutal and barbaric forces of passion or lust control the humane, intellectual and moral powers. He must help the world forward in its march of progress and enlightenment and abandon the path of the wicked and the unrighteous.

You must sow the seeds of peace in the plastic minds of the children; teach them the victories of peace; surround them with the lessons of peace, envelop them with the atmosphere of peace and inspire their hearts with the glorious achievements of peace. Let their food be peace, their vestures be peace, their contemplation be peace, their highest aspiration be peace and the impelling purpose of their lives be peace.

The followers of the Blessed Perfection are the invincible army of peace and are showing by their deeds and words that they are peace makers. Raise ye the tumultuous voices of peace to the zenith of heaven. Work ye for the cause of peace. Stand ye by the Lord of peace. Draw up in line your armored regiments of peace! Unfurl at the head of your indomitable phalanxes the flag of peace. Fill the world with the cry of peace. Let your watchword be the sweet anthem of peace. Be ye the laborers in the construction of the palace of peace. Think of peace, work for peace and consecrate your lives to the cause of peace.

Trust in the favor and bounty of the Blessed Perfection! * * * Rest ye assured in His confirmations, which have encircled you at this holy hour. You are always with me and are inseparable from me. You are the soldiers of my army. Rush ye on to the battlefield and defeat the powers of the prince of darkness.

The spheres of thought are suffused with the effulgence of divine enlightenment. The advocates of peace are increasing in number every year. In America, in France, in Germany, in England, the lovers of peace are found, and they are adding day by day to their efficiency and activity.

ABDUL BAHA. Extract from Ahmad's Diary, April 28, 1914.

The law of peace has come to stay. We are living in the radiant age of peace. The angels of peace are hovering above our heads. We are daily advancing in the path of peace. The army of peace is being recruited from among all nations and peoples. Let the pacifists know that the unconquerable power of God — that irresistible, moral, ineffable something — is behind them. No government and no nation can withstand them. With this power alone they will be able to defeat all opposition and remove all the stumbling blocks. From now on lesser and lesser will be the magic spell of war, greater and greater will be the influence of peace. The day is coming when the dove of peace shall reign over all the continents, the laws of peace shall rule all the nations, and the resources of war will be expended on that which will be conducive to the spiritualization of mankind. Let all the pacifists gather their scattered forces and combine their material and moral resources. They must look forward, and not backward, above and not below. They are the real benefactors of humanity, the burning torches of bright hope. Just as the heaven is above the earth, so their ideals must soar above the ideals of this age. Unfailingly they must inspire the hearts with peace and concord. With perfect faith and assurance they must toil and labor and know of a certainty the goal is ahead.

They shall reach there if they work steadily and firmly. The Lord of Hosts is reinforcing them. The Sun of peace is up in the horizon and its rays are penetrating through the clouds of prejudice and ignorance. These warships will be changed into merchant steamers, binding the nations and countries more closely together. The cry of peace and the sweet, resonant harmony of peace is being heard from every throat. The sweet resonant harmony of peace shall drown all the screeching noises of war. Blessed are those who are enlisted in the ranks of peace!

ABDUL BAHA. Extract from Ahmad's Diary, Nov. 3, 1913.

In time peace will come. Although Bahais will make no war in Persia or any other country, the flag of Baha'o'llah will overcome every other flag, and all rulers will do homage to it.

ABDUL BAHA. Daily Lessons, p. 72.

O Thou Educator! Wicked though we are in action, sinful and unrighteous though we are, yet we seek Thy holy mention, and the presence of the Almighty King. The command is Thine, the ordinance belongs to Thee, the kingdom of power is under Thy command. Whatsoever Thou doest is absolute justice, nay rather, perfect mercy. One light of the lights of Thy merciful Name will take away the imprint of sin from the world, it will erase it completely. One breeze of the breezes of the day of Thy Manifestation will adorn the world with a new garment.

O Thou able One! Strengthen those who are weak and grant life to those who are dead, that perchance, they may find Thee, that they may be led to the ocean of Thy knowledge and remain firm in Thy Cause.

If the fragrance of Thy praise be inhaled from the diverse tongues of the world, they are all beloved by the soul and precious to the spirit — be they Arabic or Persian. If they are found deprived none are worthy of mention, be they words or meanings.

O Thou Educator! We ask Thee to lead all and to guide all. Verily, Thou art the powerful, the mighty, the forgiver! — ABDUL BAHA. Prayer.

Question: "What can I do to become the real servant of God?"

Answer: Live thou in accord with the teachings of Baha'o'llah. Do not only read them. There is a vast difference between the soul who reads the words of the Blessed Perfection, and the one who tries to live them. Read thou the Hidden Words. Ponder over their meanings and embody the behests into thy life. All that I might say is only one drop of that illimitable sea. My duty is to explain, to elucidate, to interpret the writings of Baha'o'llah.

For example: We must investigate reality; we must show real love to the world of humanity; we must work for the establishment of universal peace; we must sacrifice our lives in the guidance of mankind; we must be kind to all the creatures of God; we must raise the call of the kingdom; we must characterize ourselves with spiritual characteristics; we must show forth in our words and deeds the attributes of the Holy Ones.

ABDUL BAHA. Extract from Ahmad's Diary, June 1, 1914.

*** Convey my greeting and praise to all the believers of God in that vast and spacious continent and say unto them from the tongue of Abdul Baha:

O ye believers of God! It is incumbent upon ye to work mightily (in the Cause), strive nobly to speak of the bounties of God. Be ye engaged in the commemoration of the mention of God; be ye severed from all else save God. Take a firm hold of the rope of virtue, shun obedience to the dictates of self and passion, practice kindness toward all the people of the world. Serve the cause of universal peace, and show ye love to all the nations of the earth.

ABDUL BAHÁ. Extract from Ahmad's Diary, Aug. 24, 1913.

POWER OF TEACHINGS OF BAHÁ'O'LLAH

*** Today on this earth there are many souls who are the spreaders of peace and reconciliation and are longing for the realization of the oneness and unity of the world of man; but this intention needs a dynamic power so that it may become manifest in the world of being. Today the divine instructions and Lordly exhortations of Baha'o'llah promulgate this most great aim and the confirmations of the Kingdom are the supports and defenders of this eminent intention. For the power of the Word of God is penetrative and the existence of the divine Kingdom is uninterrupted. Therefore, ere long it will become evident and clear that the ensign of the Most Great Peace is the teachings of Baha'o'llah. For the intention, the power and the action, all three essential elements are brought together and the realization of everything in the contingent world dependeth upon these three principles. Therefore, O thou lover of the oneness of the world of humanity, spread as much as thou canst the instructions and teachings of His Highness Baha'o'llah, so that the desired beloved become unveiled in the assembly of humankind and cast her light upon all the people. ***

ABDUL BAHÁ. Tablets, Vol. 3, p. 691.

Baha'o'llah heralds the hour of unity which has dawned on all mankind. All are the children of one Father; all the inheritors of that future peace on earth. He admonishes men to banish prejudices. Religious, patriotic, racial prejudices must disappear, for they are the destroyers of human society. ***

Religion must be the cause of affection. It must be a joy-bringer. If it become the cause of difference, it were better to banish it. Should it become the source of hatred, of warfare, it were better that it should not exist. If a remedy produce added illness, it were better to discard the remedy.

ABDUL BAHÁ. Divine Philosophy, p. 52.

The purpose of peace is to destroy antagonism by finding a point of agreement. We cannot induce men to lay down their arms by fighting with them. ***

These precepts were proclaimed by Baha'o'llah more than fifty years ago. He was the first to create them as moral laws. Alone and unaided He spread them. Writing to the sovereigns of the world He summoned them to universal peace, proclaiming that the hour for unity had struck.

There must be peace between the fatherlands, peace between the religions.

In this period of its evolution, the world of humanity is in danger. Every war is against the good-pleasure of the Lord of mankind, for man is the edifice of God and war destroys the divine edifice.

If an active, actual peace is brought about, the human world will attain to the utmost serenity and composure. The wolves will be transformed into lambs, devils into angels and terrors into divine splendors in less than the twinkling of an eye.

Baha'o'llah is the divine physician who diagnoses the world's sickness. For the whole world is sick and needs the power of a great specialist.

Baha'o'llah's teachings are the health of the world. They represent the spirit of this age, the light of this age, the well-being of this age, the soul of this cycle. The world will be at rest when they are put into practice, for they are reality.

Praise be to God, the doors of divine knowledge are flung open, the infinite light is shining, and to such as believe and obey the divine mysteries are revealed.

ABDUL BAHA. *Divine Philosophy*, p. 54.

Every age requires a central impetus or movement. In this age the boundaries of terrestrial things have extended; minds have taken on a broader range of vision; realities have been unfolded and the secrets of being have been brought into the realm of visibility.

What is the spirit of this age, what is its focal point?

It is the establishment of universal peace, the establishment of the knowledge that humanity is one family. Think on the conditions of this world of humanity. Nations have become like unto armed camps waiting to be ignited by the combustion of war. Whereas in reality God has created man for love's sake. God has endowed man with creation so that he may illumine the world with the flame of brotherhood and express the utmost state of unity and accord. This state would express God's good pleasure; this would be the prosperity of the world of humanity. A thousand times alas, that this glorious century has been besmeared with war and strife, hatred and rancor. Bloodthirsty wolves are tearing the sheep of God. Destruction is more widespread than in all the ages of the past.

We hear on every side praises of the wonders of this cycle, its achievements, its refinements, its genius; calling the past the age of medieval horror. What medieval age held the horror of a Krupp gun, a Mauser rifle or a shrapnel shell that kills a whole camp? On the sea we have the submarine and the dreadnaught. If you compare the past with this age, impartial judgment will call this the age of human fratricide.

All the religions are revealed for the sake of good fellowship. The fundamentals, the foundations of all are fellowship, unity and love. The heavenly books were revealed and divine love bestowed to bring about peace. What has man made of religion? He has made it the cause of bloodshed and strife, enmity and hatred. Religion was destined to be a remedy for the sickness of humanity; an illumination for the darkness of uncertainty. Have we then forgotten the divine teachings, cast aside the heavenly books, created imaginary thoughts and illusions and made them the basis of rancor and strife?

The Bible commands the practice of peace and justice. God desires love. In the Gospel we find the golden statement that man should be expressive of love even unto his enemy; he should be expressive of love to his ill-wishers; he should be expressive of love to all his fellowmen. He must have an eye to pardon; he must have an eye to benevolence. All the divine books invite men to these teachings. All the divine prophets invite men to these teachings.

Consider what His Holiness Christ endured, how many vicissitudes He underwent, every day a new poison, finally sacrificing His own life, so that the tent of love and concord might be raised over the world of humanity; so that this dark world might be invested with divine light. Alas, that all the travail of these holy souls and sanctified prophets should be wasted. The world of humanity is in a stupor of sleep and it cannot grasp the realities. The horizons of the minds are still beclouded and the hearts are occupied with phantasmal longings. We seem never to think of the reason of creation; never to strive to proclaim these principles which enlighten humanity. In the sea of materialism we are sinking and of the Kingdom of God we know nothing. We are not living in accord with those precious teachings of God.

Fifty years ago the horizon of the Orient was in a state of the utmost gloom, warfare existed and there was enmity between the various creeds; darkness brooded over the children of men and foul clouds of ignorance hid the sky. At such a time His Highness Baha'o'llah arose from the horizon of Persia like unto a shining sun. He boldly proclaimed peace, writing to the kings of the earth and calling upon them to arise and assist in the hoisting of this banner. In order to bring peace out of chaos, He established certain precepts or principles.

The first principle Baha'o'llah urged was the independent investigation of truth. * * *

The second principle of Baha'o'llah proclaims the oneness of the human race. * * *

The third principle of the religion of Baha'o'llah is in regard to international peace. There must be peace between the fatherlands; peace between the religions. In the period of evolution the world of humanity is in danger. Every war is against the good pleasure of the Lord of mankind. Man is the edifice of God. War destroys the divine edifice. Peace is the stay of life, war the cause of death. If an active, actual peace is brought about, the human world will attain to the utmost serenity and composure. Wolves will be transformed into lambs, devils into angels and terrors into divine splendors in less than the twinkling of an eye.

The fourth principle declares that religion must be in conformity to science and reason. If a religion does not agree with the postulates of science nor accord with the regulations of reason it is a bundle of superstition; a phantasm of the brain. Science and religion are realities and if that religion to which we adhere be a reality it must needs conform to the fundamental reality of all things.

The fifth principle of Baha'o'llah is this: that religious, racial, political and patriotic prejudices are the destroyers of human society. As long as these prejudices last the world of humanity will not attain to poise and

perfection. As long as these threatening clouds are in the sky of humanity, the Sun of Reality cannot dawn. * * *

The sixth principle of Baha'o'llah regards the equality of men and women. * * * The world of humanity has two wings, one the male, the other the female. When both wings are reinforced with the same impulse the bird will be able to wing its flight heavenward to the summit of progress. Woman must be given the same opportunities as man for perfecting herself in the attainments of learning, science and arts. God has created the man and the woman equal, why should she be deprived of exercising the fullest opportunities afforded by life? * * *

The seventh teaching suggests a plan whereby all the individual members may enjoy the utmost comfort and welfare. The degrees of society must be preserved. The farmer will continue to till the soil, the artist pursue his art, the banker to finance the nation. An army has need of its general, captain and private soldiers. The degrees varying with the pursuits are essential. But in this Bahai plan there is no class hatred. * * *

The eighth principle declares that there must needs be established the parliament of man or court of last appeals for international questions. The members of this arbitral court of justice will be representatives of all the nations. In each nation the members must be ratified by the government and the king or ruler, and this international parliament will be under the protection of the world of humanity. In it all international difficulties will be settled.

The ninth admonition is in regard to education. All the children must be educated so there will not remain one single individual without education. In case of inability on the part of the parents through sickness, death, etc., the state must educate the child. In addition to this widespread education, each child must be taught a profession or trade, so that each individual member of the body-politic will be able to earn his own living and at the same time serve the community. Work done in the spirit of service is worship. From this universal system of education misunderstandings will be expelled from amongst the children of men.

The tenth principle is the establishment of a universal language, so that we will not have to acquire so many languages in the future. In the schools they will study two, the mother tongue and the international auxiliary language. The use of an international auxiliary language will become a great means of dispelling the differences between nations.

There are many other teachings. I have given you but a few. Praise be to God, that day by day we are advancing and every day we see some new blessing descending. * * * May we be enabled to leave behind the world of matter in beholding the bounties of God. The divine table is spread, the heavenly illumination is all-encircling; eternal life is provided for all; divine food is prepared for all! Therefore, let us practice the divine essence of love and love each other from our very hearts and souls, so that the East and West shall embrace each other and realize that all are the sheep of God, that God is the good shepherd, then will we gather under the tabernacle of His mercy.

ABDUL BAHA. Star, Vol. 4, p. 4.

* * * Thou mayst deliver the glad-tidings in the following manner: The Promised One of all the nations of the world has become apparent and

manifest. Each community and religion expects the coming of their promised One and His Highness Baha'o'llah is the promised One of all. Therefore, the Cause of Baha'o'llah is conducive to harmony, raises the canopy of oneness of the kingdom of humanity upon the apex of the contingent beings and unfurls the ensign of universal brotherhood and ideal commonwealth upon the summit of the hills and mountains.

ABDUL BAHÁ. Tablets, Vol. 3, p. 626.

* * * This year calamities, unfortunate decline and corruption have encompassed the world. Now the proof is apparent to all. Abdul Baha in churches (lit. synagogues) and meetings in many of the cities of Europe and America loudly proclaimed the Cause of His Holiness Baha'o'llah and called (people) to the Kingdom of Abha. And he (Abdul Baha) brought forth luminous proofs and stated clear conclusions and manifest arguments. There remained no excuse for any soul whatsoever, because most of the talks were published in newspapers and spread in the world. Notwithstanding this, still the people are captives in the sleep of negligence and are prisoners of nature and inattentive to reality. Still the people desire material luxury to such a degree that Sur-i-Israfel (*i.e.*, the trumpet of Israfil summoning mankind to resurrection) does not awaken them. Of course this negligence, unthankfulness and unmindfulness are the causes of regret, distress, war and dispute, and produce devastation and misfortune. If the people of the world do not turn to the Greatest Name, great misery will follow. But for the sake of the believers it is my hope that traces of the favors of God may be apparent and their affairs become exceptional.

Upon thee be Baha-El-Abha!

(Signed) Abdul Baha Abbas.

This (above) Tablet was written fifteen months ago and the distressed happenings of today were mentioned in it. Notwithstanding this, We pray with the utmost supplication and lamentation in the threshold of God, that He may purify and free the horizon of the world of humanity from this dark cloud.

Upon ye be Baha-El-Abha!

(Signed) Abdul Baha Abbas.
Star, Vol. 5, p. 242.

* * * Look at the war in the Balkans! Can you imagine anything more terrible? Men have arisen against their brothers and both armies think that they are acting in accordance with religious principles. If both sides would put into practice the true principles of their own religions, there would be no further divisions. * * *

In the whole world hardly any one is conscious of reality. Baha'o'llah in appearing has brought the force to rend the veils. He has spread the teachings which are the soul of our time, opened the doors to the lovers of light, flung forth the divine proclamation into all horizons, breathed into the hearts a great love, united those who were at enmity and given victory to saints and pure spirits. After many tribulations He has shown man the kingdom, freed him from chains of prejudice and attached him to the world

of truth. The light of divine favors is shining and will shine from century to century.

With the door of such splendor open, will you continue to be negligent? Let us prepare to sacrifice our lives, so that the divine conflagration may blaze in the East and the West. May it become a holocaust that will attract the entire race! ABDUL BAHA. *Divine Philosophy*, pp. 34-35.

Today the body of the world is sick. All nations are raising the banners of war, and the illness being very severe, needs the divine Doctor. The divine Doctor has appeared and pointed out the proper remedy for the world's disease, but the ignorant doctors continue to give various inefficient remedies and, therefore, day by day the sickness becomes more dangerous. There is no way for the world to be cured of its ills except through the divine Doctor. It is likened unto a sick body, while the spiritual teachings are likened unto the remedy, it being evident that without the spirit the body will not survive.

One of the most severe of the world's diseases is that of contention and strife, the fire of which is burning among all nations and cannot be removed except through the Word of God. As this intense fire can only be quenched by the heavenly water, therefore, the faithful followers of God must be as a banner of peace and as a most luminous sun of harmony and union.

In the days of Moses the people pitched the tent of martyrdom and in the time of Jesus Christ they established the greatest church; but in this time the believers of God must raise the tent of peace, union and concord. I hope that through the providence of God the brilliancy of love will light all the horizons.

*** Therefore, we who are the servants of His threshold must exert our utmost power, devote our lives, offer them as a ransom if necessary, and give our time and all we have to this cause, until this light be spread all over the world and this brilliant star shines from the dawning place of humanity.

Accordingly, His Holiness Baha'o'llah (Glory be to Him!) has said: "All are fruits of one tree and leaves of one branch." Therefore, it behooves us to ignore discord, purify our hearts and consort with all people with fragrance and spirituality until fighting and quarreling, war and dualism be, through the providence of God, removed from the nations; concord and agreement be the light of union, truthfulness and tranquility be spread among the people, and the world of humanity become as one person. *** ABDUL BAHA. "Utterances to Two Young Men," 1901.

At all times I supplicate and implore at the threshold of Baha'o'llah to encircle His faithful ones with the spiritual powers, to illumine their hearts, to expand their thoughts, so that they may be enabled to raise the standard of international peace, to serve the world of humanity and to attract the souls to the Kingdom of Abha.

Speaking about the concentration of one's powers Abdul Baha said:

The water flowing from one spring has more force and energy than if the same water is divided among eight springs. Try always to concentrate

your activities in one channel, and let that one be the Cause of Baha'o'llah. Then you will see how the confirmations of God will descend.

ABDUL BAHA. Extract from Ahmad's Diary, December 15, 1912.

Now that thou art returning to Ireland thou must become a lighted torch. That lighted torch is the effulgence of the love of God, summoning people to the Kingdom, proclaiming to the people international peace. It is the oneness of the world of humanity; it consists of the teachings of Baha'o'llah. Thou must carry with thyself this Light of reality.

ABDUL BAHA. Ahmad's Diary, December 22, 1912.

*** In the nineteenth century there was ignorance of the utmost degree in the Orient. There was continuous warfare and strife. The apathy and ignorance of the eastern nations or peoples had reached the lowest pitch. They were indeed gloomy and dark, utterly negligent of God and completely captives of the baser feelings and passions. The struggle for existence had been in full exercise amongst them.

At such a time as this His Holiness Baha'o'llah appeared amongst them even like unto the sun. He flooded the east with light. He expounded new teachings to them. He laid a basis for new institutions which are the very spirit of modernism, the very light of the world, the cause of the development of the body-politic and of eternal honor. The souls who hearkened to these teachings amongst the various oriental nations immediately let go of that spirit of strife and sedition and began to exercise the utmost of good-will and good-fellowship. From the extremity of animosity they were transformed into the acme of love and amity. They had been warring and quarreling, now they began to be loving and to live together in amity, until today in the Orient such people — the Bahais — live in the utmost state of love and good-fellowship. Among them you will find no expression of religious prejudice, no political prejudice, no patriotic prejudice; nay rather, they associate together with utmost fellowship and love and their joy is exceedingly great.

The warfare which takes place in the East is not connected with them. They do not participate in it. Nay rather, their attitude towards all is one of good-will and good-fellowship. It is a standard of peace which is unfurled amongst them. It is the light of guidance which has flooded all their souls with radiance. It is love upon love. It is light upon light. This is the education of His Holiness Baha'o'llah. This is the training He has given them. He has led these souls to this standard. He has given them such teachings as to ensure eternal illumination amongst them. Any one who becomes well versed in these teachings will say: "Verily, I declare that these teachings constitute the illumination of humanity; that this is the spirit of modernism; that this is honor everlasting; that these are heavenly teachings and the cause of life never ending amongst men."

ABDUL BAHA. Star, Vol. 6, p. 20.

*** When His Holiness the Christ appeared in this world nineteen hundred years ago to establish the ties of unity and the bond of love between the various nations and different communities, He cemented to-

gether the sciences of Rome and the greatness of Greece. He also brought and established affiliation between the Assyrian kingdom and the power of Egypt. It had been impossible to establish unity, love, accord and agreement between these nations, but His Holiness the Christ, through the divine power, established the condition among the children of men.

Now a much greater difficulty is encountered when we desire to establish this great unity between the Orient and the Occident! His Holiness Baha'o'llah through the power of heaven has established union between the East and the West. Ere long we shall know that the East and the West are cemented together by the power of God. That oneness of the kingdom of humanity will supplant the banner of conquest and bring under its shade all communities of the earth. No nation like Persia will be left. America will be known only in name; Germany also; France, England, Turkey, Arabia — all these various nations will be welded together in unity. When they ask the people of these various nations in the future, "To which nationality do you belong?" the answer will be "To the nationality of human beings. I am living under the shadow of Baha'o'llah. I am the servant of Baha'o'llah. I belong to the army of the Most Great Peace." The people in the future will not say, "I belong to the nation of England, France or Persia." All of them will become citizens of one nation. All of them will be one family, all will belong to one country and these warfares and strifes will pass away.

ABDUL BAHA. Star, Vol. 3, No. 10, p. 7.

*** Again in this age the world of humanity is sorely afflicted with such diseases as cause death. Therefore, His Holiness Baha'o'llah has appeared. He is the real physician; He gives the real remedy to the world of man. He has brought teachings for the healing of these sicknesses.

The "Hidden Words," the "Ishrakhat," the "Tarazat," the "Tajalliat," the "Words of Wisdom," these teachings are the remedy for the body-politic. These are the divine teachings; the real remedy for the diseases of the human body. Therefore, we must partake of this remedy so that complete recovery may appear. Every soul who acts and lives according to the teachings of Baha'o'llah is free from all ailments and sicknesses; otherwise, selfish ailments, intellectual ailments, spiritual ailments, imperfections, the ailments of vices will surround him and he will not receive the bounties of God.

Therefore, we must endeavor that our own ailments may be cured through these teachings of Baha'o'llah, and without this complete recovery is impossible; because His Holiness Baha'o'llah is the real physician, the skilled doctor. He has diagnosed all the sicknesses of the human body and prescribed medicine accordingly.

The remedies of Baha'o'llah, of which you read in His Tablets, are the love of God, knowledge of God, severance from all else save God, turning one's face toward the Kingdom of God, sincerity and faith, firmness and steadfastness, fidelity and love toward all humanity, kindness toward all the children of men, and the acquirement of the virtues of the human world.

These are the cause of progress for all existence — international peace

and the oneness of the human world. These are the teachings of Baha'o'llah. They are the cause of everlasting health; the remedy for man.

I hope that you may heal the sick body of man through these teachings, so that the eternal lights may illumine the regions of the world.

ABDUL BAHÁ. *Star*, Vol. 4, p. 102.

Today all the communities of the world are engaged in fighting and quarreling with each other. There is religious strife, sectarian strife, racial bias, patriotism, political contentions, commercial competition, industrial rivalry and a battle to defend their honor.

In reality these strifes are continual, and there is no cessation or interruption thereto. Now consider ye with what power and strength, love and devotion, union and harmony, happiness and joy the friends of God must arise, so that they may reconcile and crystalize together these different fighting and quarreling communities. Were it not for the confirmation of the Word of God the realization of these facts would have been impossible and improbable. But the confirmation of the Kingdom of God, and the penetration of the Word of God, the illumination of the divine teachings, the instructions and advices of Baha'o'llah will solve these problems and ere long the tabernacle of the oneness of the world of humanity will be raised in all regions.

ABDUL BAHÁ. Excerpt from Tablet revealed for Buffalo Assembly; translated May 4, 1910.

History itself is but a record of incessant wars. There is not a spot on the globe which has not been crimsoned with the blood of men; the whole earth is blood drenched. The basic reason for this slaughter is the division between religions: each sect considering the religion of others as barbarous and each thinking its most sacred trust was to shed the blood of the infidels. The surroundings of Acca have been stained several times with the blood of thousands.

But now Baha'o'llah has come with incomparable glory like the glow of the sun at mid-day, the moment of its greatest heat and light. The Glory of God has proclaimed a Cause that until now none have heard. He addresses Himself to the whole of humanity, saying: "O people of the world, ye are all the branches of one tree, the leaves of the one branch, the drops of one sea." He has thus proclaimed human unity, struck the universal chord of harmony uniting the races, nations and tribes, making the whole earth one native land. The world is in the darkness of indifference and Baha'o'llah is the light of unity.

One sees, in the thoughts of all, signs of the desire for this unity. In every country there are organizations to establish peace. Through Baha'o'llah hearts have been attracted to love. All are agreed that to establish justice between the members of the human family is the most stupendous project of the ages.

The Cause spread first in Persia, and from there through other countries. Many of those who spoke of these ideals of reality were slow to realize that they emanated from Baha'o'llah, they often spoke as though they emanated from themselves. The earth will receive the perfect sunrise

when the teachings of Baha'o'llah are world spread. When He says: "Ye are all the leaves of one branch," He infers the inherent differences between men, differences like unto the leaves.

Nature manifests itself in various forms, but the basic element of each is the same. There is unity of essence and variety of expression.

Such differences as between the wolf and the sheep, for instance, between light and darkness, water and fire are the cause of enmity. Water extinguishes fire in the same way that religious differences cause annihilation. Reflect on what is taking place today. Man has forgotten the divine principles.

I hope you will become manifest lights.

ABDUL BAHA. *Divine Philosophy*, pp. 23-25.

Today the life of mankind and its attainment to everlasting glory depends on its display of effort and exertion in accord with the principles of His Holiness Baha'o'llah; for His first and foremost teaching consists of the oneness of the world of humanity. He says: "We are all the sheep of God. His Highness the Almighty is the real shepherd, and kind to all the sheep. Why, then, should we be unkind toward each other?" Another of His most great institutes deals with the subject of universal peace, the establishment of which would be conducive to the well-being and progress and tranquility of the commonwealth of man.

Other precepts of Baha'o'llah treat of the identity of the underlying foundations of the religions of God, the original oneness of the nations, the adoption and general practice of a universal auxiliary language and the inculcation of the ideal of cosmopolitanism and world patriotism among the children of men; consequently in future His teachings will act as a deterrent and a preventive of the occurrence of the most great danger — *i.e.*, universal war.

ABDUL BAHA. *Star*, Vol. 6, p. 83.

Consider the influence of the Word of God, that although people of totally different temperament, religion, education and ideas live in the "Pilgrim's Home," never do we hear even a faint whisper of ill-feeling against each other, they are welded together by the alchemy of truth.

If you take bars of iron and tie them together, no matter how closely, they will not become one. But when a metallurgist comes on the scene he takes the ten bars, melts them in the furnace and casts them in one mould; only through this fiery furnace will their atoms commingle with each other, become united and inseparable.

This is the work that Baha'o'llah has done and is doing. He has not tied together the iron bars — the religions of the world — with the rope of indulgent tolerance or ordinary amenities of human necessities, which are liable to break at any time, but with the fire of the love of God He has melted them first and then casting them in one mould of spiritual brotherhood He has rendered the most marvelous service to the world of humanity. Baha'o'llah is this divine Metallurgist, and those who have deep insight and look around the world witness daily the workings of the principle of fusion.

ABDUL BAHA. *Notes from Fugita*.

INSTRUCTIONS

* * * The new Kingdom hath raised its tents in all regions and hath enveloped East and West, but the blind ones cannot see and the deaf ones cannot hear. In the time of Christ, the doors of the divine Kingdom were opened, but the people being veiled were negligent and in a deep sleep. Therefore, they were deprived of the spiritual glory. Now, thank ye God that ye have found the way to the Kingdom of peace and salvation and have heard the call of the true One.

Supplicate God that ye may become heavenly hosts, spreading the oneness of the world of humanity, taking in hand the armor of peace and conquering the hearts with the sword of love.

Ye are people of the earth, become ye angels of heaven. Ye are from the West, draw ye bounties from the East. Be ye illumined, become ye heavenly, become ye merciful and show kindness to all the people!

ABDUL BAHÁ. Tablets, Vol. 3, p. 548.

*** I desire for you distinction. The Bahais must be distinguished from others of humanity. But this distinction must not depend upon wealth — that they should become more affluent than other people. I do not desire for you financial distinction. It is not an ordinary distinction I desire; not scientific, commercial, industrial distinction. For you I desire spiritual distinction; that is, you must become eminent and distinguished in morals. In the love of God you must become distinguished from all else. You must become distinguished for loving humanity, for unity and accord, for love and justice. In brief, you must become distinguished in all the virtues of the human world; for faithfulness and sincerity, for justice and fidelity, for firmness and steadfastness, for philanthropic deeds and service to the human world, for love toward every human being, for unity and accord with all people, for removing prejudices and promoting international peace. Finally you must become distinguished for heavenly illumination and acquiring the bestowals of God. I desire this distinction for you. This must be the point of distinction among you.

ABDUL BAHÁ. Star, Vol. 3, No. 10, p. 17 (1912).

O ye who are present!

How long this drowsiness and sleep! How long this ignorance and blindness! How long this heedlessness and misery! How long this oppression and injustice! How long this hatred and discord! How long this rage of ignorant ones! How long this grasping with frail imaginations! How long this strife and argument! How long this turmoil and these battles! How long these racial prejudices! How long these patriarchal prejudices! How long these political prejudices!

Does it not behoove the believers to have their hearts submissive through the mentioning of God? Has God sealed the hearts and has the eye become veiled with the clouds of injustice, that the souls are not aware of God's bounty overflowing unto all?

He has created all with His power, supplied all with His mercy, and trained all with His divinity. You will not find in the creation of the Merciful any differences. Then let us follow the glorious Lord in our

good policy; dealing with justice, favor and generosity. Let us leave oppression and wickedness. Let us be as one family, with justice and kindness. Let us blend as water and wine. Let us unite as the unity of the souls. We cannot establish a policy greater than the policy of God. We cannot find anything which is suitable to the world of humanity greater than the bounties of God. Then be ye guided with the examples of the Lord. Do not change the gift of God — which is perfect unity — in this path!

It is incumbent upon ye, O servants of God, to abandon this discord; establish harmony, love, equity, justice and mercy.

O ye who are present! The old centuries have passed and the carpets of hatred and struggle have rolled up, because this age has shone with the luminous lights, glorious bounties, admirable verses, apparent signs, lights which are dispersing the darkness, alleviating pain, conductive to unity and uprooting in harmony. Thus the eyes have seen, the ears have heard, and the hearts have comprehended.

ABDUL BAHA. *Star*, Vol. 5, p. 154.

* * * O ye friends of God! Through the appearance of the Blessed Perfection the theories are abrogated and facts are established. The time of superficiality is gone by and the cycle of reality hath appeared. One must become the incarnation of servitude, the personification of love, the embodiment of spirituality and the mirror of mercy.

The believers must become the cause of life; deliver the people from heedlessness, call the souls to the perfection of humanity, beckon nations to unity and agreement, destroy the foundations of foreignness, make every one as friends and associates, treat the negligent souls as their own children and train and educate them with the utmost love; so that the ignorant become wise, the blind become endowed with sight, and the deaf be given hearing.

O ye friends of God! Beware! Beware of differences! By differences the temple of God is razed to its very foundation and by the blowing of the winds of disagreement the Blessed Tree is prevented from producing any fruit. By the intense cold of the diversity of opinions the rose-garden of unity is withered and the fire of the love of God is extinguished.

* * * There is no outcome or result to these discussions. We must put aside these disputes and controversies, nay rather, must we consign them to utter oblivion and arise to do that which is indispensable and which is demanded of us in this day. Controversies are words and not significancies, theories and not realities.

The quintessence of truth is this: We must all become united and harmonized in order to illumine this gloomy world, to abolish the foundations of hostility and animosity from among mankind, to perfume the inhabitants of the universe with the holy fragrances of the nature and disposition of the beauty of Abha; to enlighten the people of the East and the West with the light of guidance, to hoist the tent of the love of God and suffer each and all to enter under its protection; to bestow comfort and tranquility to every one under the shade of the divine tree, to astonish the enemy by the manifestation of the utmost love, to make the ravenous

and bloodthirsty wolves to be gazelles of the meadow of the love of God; to administer the taste of nonresistance to the tyrant, to teach long-suffering and resignation of the martyrs to the murderer, to spread the traces of oneness, to chant the praises and glorification of the glorious Lord, to raise the voice of "Ya Baha-El-Abha!" to the supreme apex and to reach the ears of the inhabitants of the Kingdom with the cry — "Verily, the earth is illumined by the lights of its Lord!" This is reality! This is guidance! This is service! This is the consummation of the perfection of the realm of humanity! * * *

ABDUL BAHA. Tablets, Vol. 2, p. 430.

* * * In the same way those who deliver the message should travel to all parts of the country. And if delivering the message should be the cause of disturbance, let them be engaged in encouraging and educating the friends, in order that those souls receive spiritual attraction and rejoice; seek delight and ecstasy, acquire new life and through the fragrances of sanctity gain vivacity and freshness.

The object is this, that in the time of peace and safety this work of delivering the message should be carried on with the utmost fervor. But when there is no peace and safety, extreme wisdom should be exercised, though no complete cessation of effort is permissible, for in that case the divine assistance shall be entirely cut off. * * *

ABDUL BAHA. Tablets, Vol. 2, p. 392.

O ye friends of Abdul Baha!

In this dispensation and lordly cycle the fundamental principle and supreme object is the establishment of the oneness of the world of humanity, so that through this oneness and agreement all war and contentions may be wiped away from humankind and the beloved of real union appear in the assembly of the world.

The promulgators of this union must be the believers of God, so that, through the merciful power, they may dispel from the horizons of the world the darkness of strangeness, and the adored one of unity may unveil her sweet and heart-captivating countenance.

If the least ill-feeling exists amongst the friends themselves, how can this great matter be realized? Therefore, every one of the believers must strive valiantly with heart and soul, so that not the least particle of dust of self remain upon the mirror of unity; that love may increase day by day and the qualities of good-fellowship and intimacy, friendship and mutual kindness may be the resplendent realities that clothe the believers.

O God! O God! I lay my forehead on Thy threshold and place my face in the dust of humility and submission, look toward the Kingdom of mystery and beg of Thee with a contrite, entreating, submissive, broken, humble, supplicating and pain-ridden heart, from the threshold of Thy holiness in the world of light, to rend asunder the veils of plurality, so that the beauty of unity may be revealed in the hearts with manifest signs.

O Lord, make Thy believers as waves of the sea of unity, breezes from the rose-garden of Thy singleness, stars of the heaven of amity and fellowship, pearls of the ocean of love and guidance, so that they may drink from

one fountain, breathe in one air, be illumined by one light and turn their faces entirely toward the world of renunciation and the center of unity.

Verily Thou art the Mighty, the Beloved, the Glorious, the Most High!

ABDUL BAHA. Extract from Ahmad's Diary, September 16, 1913.

O ye cohorts of God! Praise be to God, that the Blessed Perfection hath freed the necks from the bonds and fetters and released all from racial attachments by proclaiming:

"Ye are all the fruits of one tree and the leaves of one branch."

Be ye kind to the human world and be ye compassionate to the race of man. Deal with the strangers as you deal with the friends. Be ye gentle toward the outsiders as you are toward the beloved ones. Know the enemy as the friend. Look upon the satan as upon the angel. Receive the unjust with the utmost love like unto a faithful one and diffuse far and wide the fragrances of the musk of the gazelles of Kheta and Khotan* to the nostrils of the ravenous wolves.

Become ye a shelter and an asylum to the fearful ones. Be ye a cause of tranquility and ease to the souls and hearts of the agitated ones. Impart ye strength to the helpless ones. Become ye a treasury of wealth to the indigent ones. Be ye a remedy and antidote to the afflicted ones and a physician and nurse to the sick ones.

Serve ye for the promotion of peace and concord and establish in this transitory world the foundation of friendship, fidelity, reconciliation and truthfulness.

O ye cohorts of God! Strive ye that this human world may be changed into a luminous realm and this mound of earth become the paradise of Abha. Darkness hath environed the world upon all sides. Savage tempers and inclinations predominate. The human world has become the battlefield of the rapacious savages and the arena of the heedless and ignorant ones. The souls are either bloodthirsty wolves or beasts with degenerate reason. They are either deadly poison or worthless plants. There are a few souls who in reality have some humanitarian intentions and are thinking of the well-being and prosperity of humankind. You must in this instance (that is, service to humanity) sacrifice your lives and in sacrificing your lives celebrate happiness and beatitude.

O ye cohorts of God! His Highness the Supreme (The Bab) — May my life be a sacrifice to Him! — hath given up His life and at every moment the Blessed Perfection in His own life sacrificed hundreds of lives, endured dire calamities and oppressions. Laden with fetters He was thrown into the dark dungeon, He was exiled and banished to distant lands and finally passed His days in the Most Great Prison (Acca). Likewise a multitude of friends drank the sweet chalice of martyrdom and sacrificed soul, possession, family and relatives for the Cause.

How many houses were overthrown! How many residences were pillaged and rapined! How many buildings were razed to the foundation and how many magnificent palaces were turned into desolate tombs! All these phenomena transpired only that the world of humanity may become a luminous realm; ignorance be changed into wisdom, human souls be-

*Two cities in China.

come merciful; warfare and bloodshed be destroyed to their very foundation and the kingdom of peace become paramount over all men. Now strive ye that perchance this beloved of hopes appears in the assemblage of the world and this providence become a realized fact.

O ye cohorts of God! Beware lest ye offend the feelings of any one, or sadden the heart of any person, or move the tongue in reproach of and finding fault with anybody, whether he be friend or stranger, believer or enemy. Pray in behalf of all and entreat God for forgiveness and bounty for all. Beware, beware that any soul take revenge or retaliate over another even if he be a bloodthirsty enemy! Beware, beware that any one rebuke or reproach a soul though he be an ill-wisher and an ill-doer! Do ye not look upon the creature, advance ye toward the creator. Behold ye not the rebellious people, turn your faces toward the Lord of Hosts. Look ye not upon the ground, raise your eyes to the world-illuminating Sun, which hath transformed every atom of the gloomy soil into bright and luminous substance.

O ye cohorts of God! In the moment of catastrophe, find ye patience, resignation and submission. * * *

ABDUL BAHÁ. Tablets, Vol I, p. 43.

The present condition of the Cause in Germany is most satisfactory. The believers of God have progressed greatly along spiritual lines. All these letters testify to their sincerity and faithfulness. How wonderful it is! If the Blessed Beauty were living and I took these petitions to Him from Germany, what would He say!

These souls are most sincere. The Cause is in need of loyal servants, souls who would sacrifice everything for the sake of the Beloved; souls who would throw to the winds all their personal ambitions; then they will shine like glorious suns and become the cause of the illumination of others — they will shine themselves and in turn enlighten others. This is conducive to the progress of the Cause. When His Holiness Christ left this world He had only sixty or seventy disciples, or according to the Book of Acts, one hundred and twenty followers; but when I pass away from this world I will leave behind hundreds of thousands of followers. Praise be to God that the friends are to be found in every part of the world. * * *

The more I think of the war, the more I realize that the world order is being disturbed. Mankind is in the throes of a deadly contention. Some of the German friends have asked that the victory be given to Germany. We are not interfering with either party.

Here at the Threshold of Baha'o'llah we pray that they may seek peace and settle all outstanding disputes by a judicial, impartial, international Court. May they upraise the banner of universal peace! May they strive in the establishment of good-fellowship and amity amongst the children of men! May they enkindle the hearts with the fire of the love of God! May they advance the cause of progress and real civilization! May their hearts be touched with real pity and sympathy! May they attain to such heights of altruism as to be ready to sacrifice their lives for each other! This is the life of the world of humanity! This is accord

with the good-pleasure of the Blessed Perfection! Otherwise, war under whatever pretext is cruel, inhuman, and to shed the blood of mankind is a crime in the sight of God!

ABDUL BAHA. Extract from Ahmad's Diary, Oct. 12, 1914.

In the world there have been organized many banquets, assemblages or meetings. There have been many banquets held; but those assemblages have gathered either for commercial purposes or have met in commemoration of political achievements. Meetings have been held for financing certain plans or for the promulgation of certain scientific accomplishments. They have been held to establish agricultural industries or for territorial agreements. Many are the assemblages which have been held in the world for consultation upon subjects of learning and education. These meetings have had for their object the advancement of civilization. But, praise be to God, this banquet and this assemblage are for no other purpose than love; for the purpose of showing forth the kingdom; for the manifestation of the traces of God; for reflecting the effulgences of the Kingdom of God; for connecting the hearts together; for service to the world of humanity; for the promulgation of humanitarianism and altruism; for promoting and advocating international peace; for the illumination of the world at large. Therefore, such an assemblage as this is matchless, peerless, because every other assemblage is held for a limited object, for a personal reason, whereas this meeting is for God and God only, for the love of God. It is for the love of the hearts of men. It is for the oneness of the world of humanity. So it behooves us to offer thanks to God, that he has confirmed us in attaining thereto. He has suffered us to be the servants of the world of humanity, to be advocates of universal peace amongst the religions; to herald universal peace amongst the races; to establish universal peace amongst the nations and all peoples.

It is my fervent, fond hope that, through the favor of God, this present meeting may be instrumental in ushering in the day when the standard of the oneness of the world of humanity shall be held aloft in America. May it be the first real foundation of universal peace. May it have for its object universal service to man. May it be divine philanthropy to humanity. May it never observe any distinctions or differentiations.

May you consider all the religions as the servers of God, and may you regard all the races as avenues of God's Manifestations. May you know humankind to be the sheep of God, and may you know for a certainty that God is the real shepherd of all. Consider how this kind and tender shepherd most gently cares for all his flock; how he leads them to green pastures and beside the still waters; and how well he protects them. Verily, this real shepherd observes no distinctions whatsoever. To all the sheep he is kind. Therefore, we must emulate the example of God and strive in pathways of good and well-wishing for all humanity. May we endeavor with heart and soul to reconcile the religions of the earth; to reconcile the peoples of the earth; to reconcile and unify all the nations. May we uphold the flag of solidarity, and may we enkindle a light which shall illumine all regions with the radiance of oneness.

May all our purposes be centralized in the earnest desire of attaining the good pleasure of God and may our supreme effort be directed to the welding together of the human household.

Let us not regard our own respective capacities; nay rather, let us regard forever the favors of God. The drop must not observe its own limited capacity. Nay rather, it must regard the sufficiency and capacity of the ocean which ever glorifieth the drop.

The tender and simple seed, solitary though it may be, must not look at its own lack of power. Nay rather, its attention must ever be directed to the sun, in the rays of which it basks; and it must ever consider the downpour of the cloud of mercy. For the bounty of the cloud, the effulgence and heat of the sun and the breath of the vernal zephyrs can transform the tiny seed and develop it into a mighty tree. Remember that a single infinitesimal atom in the ray of the sun, through a shining beam of the solar energy, becomes glorified and radiant. * * *

ABDUL BAHA. Star, Vol. 6, p. 97 (1912).

Praise be to God, that I have come to Stuttgart, that I could meet with you. Praise be to God, because your faces are radiant with the light of the glory of God; your hearts are attracted to the Kingdom of Abha. Thank God that you have heard the call of God. You are living in the day of the Lord. You are living in the days of the radiance of the Sun of Reality. The rays of this Sun have poured into your hearts and souls. Your hearts are illuminated, your inner vision clear. Your spirit rejoiced in the glad tidings of the Kingdom of God. Thank God that you are the elect of God. He has elected you because of His own love. The mercies of God have surrounded you. You must live in accordance with the teachings of Baha'o'llah. Be loving to all mankind. Consort with all religions in amity and fragrance. You must be the cause of the education of the world of humanity. At present the world is still very dark. From one side there threatens the darkness of ignorance; from another side black enmity is visible; from the other side we hear of war and rumors of war. We must, like candles, shine with the light of Baha'o'llah, in order that through your efforts this darkness may be dispelled. The light of the love of God can illumine the East and the West. It can change hatred and enmity into love and friendship. The clouds which veil the rays of the Sun of Reality must be dispelled and made to disappear.

The world must be rejuvenated. Eternal life must be made possible. The rays of the Kingdom must shine forth. The breath of the Holy Spirit can quicken the dead. * * *

* * * Strive and work so that the standard of the world of human oneness may be raised among men, so that the lights of universal peace may shine and the East and West embrace, and the material world become a mirror of the Kingdom of God; that eternal light may shine forth and that the day break which will not be followed by the night.

ABDUL BAHA. Star, Vol. 4, p. 67 (1912).

The principles of the Bahai Cause are the pure seeds which we are sowing in the fertile ground. Unquestionably many harvests will be

gathered. Daily these seeds are sprouting, growing in size and verdancy and soon they will reach the stage of fruition. * * * To the Indians say:

God is the shepherd of all and we are His flock. There are not many races. There is only one race. Were you to look carefully the Englishman is the Persian, the Persian is the American, the American is the French, the French is the German, etc.

Do not talk about politics. Speak about the good work the English have done in Egypt.

ABDUL BAHA. Extract from Ahmad's Diary, Oct. 11, 1913.

Today upon the earth one sees the sad spectacle of cruel war. Man slays his brother man for selfish gain and to enlarge his territories. For this ignoble ambition hate has taken possession of his heart and more and more blood is shed.

Fresh battles are fought, the armies are increased, more cannon, more guns, more explosives of all kinds are sent out — so does bitterness and hate augment from day to day.

But this assembly, thank God, longs only for peace and unity and must work with heart and soul to bring about a better condition in the world. You who are the servants of God fight against oppression, hate and discord, so that wars may cease and God's laws of peace and love may be established among men.

Work! Work, with all your strength. Spread the cause of the Kingdom among men. Teach the self-sufficient to turn humbly towards God, the sinful to sin no more and await with glad expectation the coming of the Kingdom.

Love and obey your heavenly Father and rest assured that divine help is yours. Verily, I say unto you that you shall indeed conquer the world.

Only have faith, patience and courage, this is but the beginning; but surely you will succeed, for God is with you.

ABDUL BAHA. Paris Talks, p. 92.

O ye spiritual friends of Abdul Baha!

Perfume thou the east! Illumine thou the west! Bestow thou the light to the north! Grant thou life to the south!

This verse was revealed from the lips of the Center of the Covenant one year after the departure of Baha'o'llah, but the Nakazeen (not understanding its spiritual purport) wondered and derided. Praise be to God, that now its signs have become manifest, its powers evident, and its proofs plain! Thanks be unto Him, that the East and the West are stirred into cheerfulness and through the holy fragrances all directions are perfumed.

The Blessed Perfection, in a clear text, hath promised us in the Book: "Verily, I behold you from the horizon of Abha and will make victorious whomsoever will arise in the service of my Cause with the hosts of the Supreme Concourse and the cohorts of the favored angels."

Praise be to God, that this victory and confirmation became visible and manifest and hath shone forth from the horizon of the world like unto the sun.

Therefore, O ye friends of God, show ye forth an earnest endeavor and display ye a resolute effort, so that ye may become assisted in the adoration of the Ancient Beauty and the manifest light, to be the cause of the spreading of the light of the Sun of Truth; to infuse into the dead, antiquated body of the world a new spirit; to cast in the fields of the hearts pure seeds; to arise in the service of the Cause; to speak with eloquent tongues; to become candles of guidance in the assemblage of the world; to become shining stars in the firmament of the existent beings; to become merciful birds in the rose-garden of oneness; to sing the melodies of realities and significances; to spend every breath of your existence in the service of this conspicuous light; so that in the end ye may be freed from loss and failure and attain to the inexhaustible treasury of the Kingdom.

The life of man is wholly subject to danger and impermanency. A person cannot put his assurance even in one moment's continuity. Notwithstanding this, the nations of the world, deceived by the mirage of superstition imagine themselves secure in the heavenly way. Alas! Alas! Former communities in bygone ages entertained the same perishing thoughts; but by one of those periodical fluctuations they were all hidden under the ground and afflicted with deprivation and loss, except those souls who had become pure evanescence and had arisen with great self-abnegation in the path of God. Such souls shine forth as brilliant stars from the horizon of the Ancient Glory, and the results which emanated from their lives in succeeding ages and cycles are the proofs of this statement. Therefore, do not ye rest, neither day nor night seek ye not for composure; talk ye of the mystery of servitude and seek ye the path of thralldom, so that through the promised confirmation ye may receive assistance from the Kingdom of oneness.

O ye friends! Dense and gloomy clouds have covered the horizon of the world and the darkness of hatred, malignity, persecution, tyranny and the greatest cruelty is spreading. All the people are drunk with the wine of heedlessness, and bloodthirstiness and rapaciousness are considered the noblest excellencies of the world of men.

His Highness the Almighty hath chosen the friends from among the concourse of men and hath specialized them with the most eminent guidance and the highest gift, so that we may with our souls and hearts exert ourselves, sacrifice our lives, be engaged in the guidance of the people and the training of souls; so that the wild beasts may become the gazelles of the meadows of unity; the wolves become the sheep of God, the bloodthirsty ones become the heavenly angels; the fire of malice be extinguished and the flame of safety in the blessed tabernacle bestow illumination; the odor of the nether realm of infidelity be dispelled and the fragrances of the rose-garden of faithfulness be diffused in all parts; the weak draw light from the universal reason and evil souls seek to be purified with the holy and divine breath. There are needed manifestors for this gift, farmers for this field, gardeners for this rose-garden, fishes for this sea, luminous stars for this heaven, spiritual physicians for these ill ones and loving guides for these wanderers; so that they may bestow a share on those who are deprived, grant a portion to those who are shareless, give unmeasured treasure to the indigent ones and show forth the power of proof to the seekers.

Glory be unto Thee, O my God! I supplicate unto Thee, O Thou my helper! I invoke Thee, O Thou my refuge! I utter to Thee my agonies, O Thou my physician and entreat Thee with all my heart, my soul and my spirit, saying:

O my God! O my God! Verily, the gloomy night hath fallen upon all regions and the clouds of ignorance have extended in all directions. The people are immersed in the darkness of surmise and the tyrants are sunk in the depths of brutality and lawlessness. The red glare of the burning fire is flashing forth from the nether world, roaring, ominous voices are rising from the cruel, destructive and terrible armaments; every region is crying out with its dumb secret tongue: "Nothing that I possess hath benefitted me and power and strength are taken away from me!"

Verily, O my God, the lamps of guidance are extinguished. The fire of animosity is enkindled, wrath and antipathy are spread abroad and provocation and maliciousness are disseminated upon the face of the earth. Yet I see only Thy wronged followers who are crying at the tops of their voices and summoning the people:

Hasten ye toward affinity!

Hasten ye toward faithfulness!

Hasten ye toward generosity!

Hasten ye toward union!

Hasten ye to behold the light of the world!

Hasten ye toward love and prosperity!

Hasten ye toward peace and reconciliation!

Hasten ye toward the law of disarmament!

Hasten ye toward harmony and success!

Hasten ye toward cooperation and mutual help in the path of guidance!

Verily, these wronged ones do sacrifice themselves, souls and spirits, throughout all regions, with infinite joy and happiness for the sake of the people. Verily, Thou beholdest them weeping at the misfortunes of every one of Thy creatures and grieved at the distress of Thy children. They are kind to all the people and pained at the sight of the calamities of the inhabitants of the world. O my Lord, make the wings of prosperity to grow upon their shoulders, so that they may ever soar toward the apex of their aspirations; strengthen their loins in the service of Thy people and confirm them in the thralldom and adoration of the threshold of Thy holiness.

Verily, Thou art the Merciful! Thou art the Clement! There is no God but Thee, the powerful, the compassionate and the ancient.

ABDUL BAHA. Star, Vol. 6, p. 14.

I have repeatedly spoken to you and I have invited you to the unity of the world of humanity. I have told you that all mankind are servants of the same God; that God is the creator of all; He is the provider of all; He is the life giver of all; He is affectionate to all; that before God all are as servants of one God, and God is compassionate towards them all. Therefore, we must act in utmost kindness and affection towards all the nations of the world. We must set aside all fanaticism and religious prejudices.

We must forget all national prejudices. We must forget all native prejudices. * * *

As to you who are present here: Your eyes have been illumined, your ears have been made hearing, your hearts are knowing. You must be free from every kind of prejudice and fanaticism; you must see no differences among the races; you must see no differences among the religions. You must look to God, for God is the real shepherd and all men are His sheep. This shepherd is one and He is affectionate toward all the sheep. While the ideal shepherd is kind unto all, is it allowable that these sheep should quarrel among themselves? * * * As I seek from God eternal glory in your behalf, I therefore, am giving you this exhortation.

You all see what is happening in the Balkans. How human blood is being shed. How little children are torn into pieces! How men's properties are pillaged! How cities and towns are sacked! It is a world-enkindling fire that is astir in the Balkans. God has created them as men to love one another, but they bleed each other. God has created them in order that they may cooperate with each other, but they pillage each other's property and shed each other's blood. God has created them to be the cause of felicity and peace to one another, but they are causing trials and hardships unto each other.

As to you: your efforts must be made lofty. Exert yourselves with your heart and soul, so that perchance, thru your efforts the light of universal peace may shine and this darkness of estrangement and enmity may be dispelled from amongst men; so that all men may become as one family and be kind unto one another; that the East may assist the West; that the West may aid the East, for all are the denizens of the one planet and all are peoples of the one nativity, and all are the flocks of the one shepherd.

Consider how the prophets who have been sent, and the great souls who have appeared from amongst men, and the sages who have arisen in the world, have all given exhortations unto men. They have all taught love and affection to humanity. They have all guided human souls toward union and harmony. These great prophets and saints and seers and philosophers have all sacrificed their lives in order to establish these teachings amongst men. Consider how heedless the world is, for notwithstanding all the pains taken by these prophets of God in their time, the people are still fighting one another. Notwithstanding all the heavenly commandments to love one another they are shedding each other's blood! How heedless are these people! How ignorant are these people! How in darkness are these people! They have such a compassionate God who is so kind toward all men, and yet they act against His good pleasure! And yet they live in opposition to His behests! God is kind towards all men and yet they show the utmost enmity each toward the other! God gives life unto them all, yet they destroy each other's lives! God blesses and builds their houses; they raze and sack each other's homes! Consider how heedless are such people! Consider how ignorant are such people!

As to you: your duty is of another kind, for you are informed concerning the mysteries of God. Your eyes are illumined. Your ears are made hearing. You must therefore, look towards each other and then towards all mankind with the utmost love and kindness, for you have no

excuse to bring before God if you do not live in this way, as you are informed of that which constitutes the good pleasure of God. You have heard His commandments. You have hearkened unto His words of advice. You must therefore, be kind to all men; you must even be kind to your enemies as to your friends. You must even consider your evil-wishers as your well-wishers. You must consider as agreeable those who are not agreeable towards you; so that, perchance, this darkness of conflict may disappear from amongst men and the light of the divine may shine forth; so that the Orient may be illumined; that the Occident may be filled with fragrance; nay, the East and the West must embrace each other in love and deal with one another in the utmost affection. * * * Unto this I call you.

ABDUL BAHA. Star, Vol. 3, No. 18, p. 3.

When you enter a public meeting, deliver this message from Abdul Baha: O ye friends of God! All the people of the world today are the workmen of destruction or ruin. Everyone, as though with an axe, is striking at the root of the foundation of humanity. They hold in their hands great implements of warfare and destruction. Among the greatest is the axe of religious prejudice or sectarian bias, as well as that of racial bias. Another is the axe of political warfare. Another implement of destruction is the axe of patriotic bias. Another implement of ruin is the persistent accumulation of commercial benefit or profit. Another, the love of conquest of new domains, as is also the enmity, hatred and bigotry among the nations and tribes. These souls are entirely inadvertent to the Kingdom of God, deprived of the relations of unity and despaired of the life eternal. Although outwardly they may be extremely civilized, nevertheless they live in darkness.

Now God has chosen you from among mankind and has guided you into the Kingdom, has enlightened your hearts with the light of the love of God, so that you may be the cause of guidance to these people. In order that you may become such a cause of guidance to the world of humanity, He has appointed you as the builders of the edifice of true manhood. Consider with what a power of morals you must arise in order to withstand the vicissitudes.

All these people, all these promoters or workers of warfare and ruin are spreading the seeds of hatred among the nations. Now consider with what peace and accord you must go forth, in order that you may be capable of overcoming these antagonistic forces.

It is my hope that you may prove yourselves to be the first servants of the realm of humanity and the builders of the edifice of divine justice; that you may radiate the light of the love of God to such an extent as to be able to remove entirely the gloom, the darkness of hatred, bigotry and enmity, from among humanity.

Know all mankind, from all the nations, sects and tribes, as your kith and kin. Consider not their deeds, but only God. Seek your reward from Him and not from them. Know the aged from all nations as your fathers, the juvenile as your brothers and the children as your own. No matter what lack of courtesy, or what severe persecutions or stern expressions of hate and unfathomable enmity you receive, you must not change your

conduct; you must have no excuse. You must not, for example, give as excuse the following: "So and so has spoken unkindly about me" — "So and so has not done me justice"; — nay rather, you must have no excuse. Live according to the divine teachings, whether humanity prove agreeable or disagreeable, whether humanity prove hateful or loving, whether it receive you or cast you out, so that, perchance, you may be assisted in hoisting the standard of peace and pitching the tabernacle of the oneness and solidarity of the world of humanity; so that this temporal life may terminate in the life everlasting and this darkness of ignorance, which has pervaded the whole world, may be converted into the illumination of guidance; so that this material man may become celestial and these earthly souls become heavenly, that the blind may become perceptive, the deaf attentive, the ignorant wise, the dead alive; so that, in fact, the Kingdom of God in the world of humanity, may in the utmost glory, pitch its canopy — its tabernacle.

ABDUL BAHA. Message thru Mr. K. (1909).

With hearts set aglow with the fire of the love of God and spirits refreshed by the food of the heavenly spirit you must go forth as the disciples nineteen hundred years ago quickening the hearts of men by the call of glad-tidings, the light of God in your faces, severed from everything save God. Therefore, order your lives in accord with the first principle of the divine teaching, which is love. Service to humanity is service to God. Let the love and light of the Kingdom radiate through you until all who look upon you shall be illumined by its reflection. Be as stars brilliant and sparkling in the loftiness of their heavenly station. Do you appreciate the day in which you live?

This is the century of the Blessed Perfection!

This is the cycle of the light of His beauty!

This is the consummate day of all the prophets!

These are the days of seed-sowing. These are the days of tree-planting. The bountiful bestowals of God are successive. He who sows a seed in this day will behold his reward in the fruits and harvest of the heavenly Kingdom. This timely seed when planted in the hearts of the beloved of God will be watered by showers of divine mercy and warmed by the sunshine of divine love. Its fruitage and flower shall be the solidarity of mankind, perfection of justice and praiseworthy attributes of heaven manifest in humanity. All who sow such a seed, plant such a tree, according to the teachings of Baha'o'llah shall surely witness this divine outcome in all degrees of its perfection, and will attain unto the good pleasure of His Highness the Merciful One.

Today the nations of the world are self-engaged; occupied with mortal and transitory accomplishments; consumed by the fires of passion and self. Self is dominant; enmity and animosity prevail. Nations and people are thinking only of their worldly interests and outcomes. The clash of war and din of strife is heard among them. But the friends of the Blessed Perfection have no thoughts save the thoughts of heaven and the love of God. Therefore, you must without delay employ your powers in spreading the effulgent glow of the love of God and so order your lives that you may be known and seen as examples of its radiance. You must

deal with all in loving kindness in order that this precious seed intrusted to your planting may continue to grow and bring forth its perfect fruit. The love and mercy of God will accomplish this through you if you have love in your own heart. ABDUL BAHA. *Star*, Vol. 3, No. 8, p. 3.

I hope you are all happy and well. I am not happy, but very sad. The news of the Battle of Benghazi grieves my heart. I wonder at the human savagery that still exists in the world! How is it possible for men to fight from morning until night, killing each other, shedding the blood of their fellowmen! And for what object? To gain possession of a part of the earth! Even the animals when they fight have an immediate and more reasonable cause for their attacks. How terrible is it that men, who are of the higher kingdom, can descend to slaying and bringing misery to their fellow beings for the possession of a tract of land.

The highest of created beings fighting to obtain the lowest form of matter, earth. Land belongs not to the one people, but to all people. This earth is not man's home, but his tomb. It is for their tombs these men are fighting. There is nothing so horrible in this world as the tomb, the abode of the decaying bodies of men.

However great the conqueror, however many countries he may reduce to slavery, he is unable to retain any part of these devastated lands but one tiny portion — his tomb. If more land is required for the improvement of the condition of the people, for the spread of civilization (for the substitution of just laws for brutal customs) surely it would be possible to acquire peaceably the necessary extension of territory.

But war is made for the satisfaction of men's ambition; for the sake of worldly gain to the few, terrible misery is brought to numberless homes, breaking the hearts of hundreds of men and women.

How many widows mourn their husbands, how many stories of savage cruelty do we hear! How many little orphaned children are crying for their dead fathers, how many women are weeping for their slain sons! There is nothing so heart-breaking and terrible as an outburst of human savagery!

I charge you all that each one of you concentrate all the thoughts of your hearts on love and unity. When a thought of war comes oppose it by a stronger thought of peace. A thought of hatred must be destroyed by a more powerful thought of love. Thoughts of war bring destruction to all harmony, well-being, restfulness and content.

Thoughts of love are constructive of brotherhood, peace, friendship and happiness.

When soldiers of the world draw their swords to kill, soldiers of God clasp each other's hands. So may all the savagery of man disappear by the mercy of God, working thru the pure in heart and the sincere of soul. Do not think the peace of the world an ideal impossible to attain. Nothing is impossible to the divine benevolence of God.

If you desire with all your heart friendship with every race on earth, your thought, spiritual and positive, will spread; it will become the desire of others, growing stronger and stronger, until it reaches the minds of all men.

Do not despair! Work steadily. Sincerity and love will conquer hate. How many seemingly impossible events come to pass in these days. Set your faces steadily towards the Light of the world. Show love to all, "Love is the breath of the Holy Spirit in the heart of man." Take courage! God never forsakes his children who strive and work and pray. Let your hearts be filled with the strenuous desire that tranquility and harmony may encircle all this warring world. So will success crown your efforts, and with the universal brotherhood will come the Kingdom of God in peace and good-will.

In this room today are members of many races, French, American, English, German, Italian, brothers and sisters, meeting in friendship and harmony. Let this gathering be a foreshadowing of what will, in very truth, take place in this world, when every child of God realizes that all are leaves of one tree, flowers in one garden, drops in one ocean, and sons and daughters of one Father, whose name is Love!

ABDUL BAHÁ. Paris Talks, p. 23.

I am very unhappy to see how wicked and uncivilized human beings can be, the motive for fighting is so small and ignoble. They are fighting for the earth, which is the lowest form of matter.

The earth is not the home of the living, it is their tomb. Pray for all the world. Think and pray for peace. Never be discouraged that your prayers will not bear fruit.

These nations are thinking hate. You think with all your powers love. They are calling war. Send out a call for peace. I know that your prayers will prevail. Be not fearful!

ABDUL BAHÁ. Talk in Paris, France, in 1911.

I want to tell you that most of the nations and the majority of the people are in perfect ignorance. They are trying day and night to do something to destroy the foundation of man. There are among them political fights and wars. There are conflicts and disturbances. Every day they are inventing new instruments for the destruction of human life. There are among them also religious disputes and conflicts and disputes of art; conflicts and disputes of trade and also conflicts and disputes of patriotism. You hardly find two men between whom there is real harmony and sympathy.

Now you must do your best, so that you may be able to remove all these conflicts and disputes. You will change this darkness into light; you will change this hatred and menace into love and harmony, because your aim is a glorious one. It is sure that you will have to endure many difficulties in this Cause and that great obstacles will come before you, you will have many hindrances; but you must confront them all, and you must endure all these difficulties. You must give up all differences among you — differences of opinion — and all should work for the same aim. You must be qualified with divine attributes, so that the Word of God may assist you; so that the bounties of God may descend upon you. Know that without the help of the Holy Spirit you will not be able to do this. The magnetism of the Word of God is sincerity of intention. Until you

are entirely severed from yourself and emptied of yourself you will never be sincere enough. You must entirely sacrifice yourself. You must close your eyes to all rest. You must give up even your happiness and your enjoyments, so that you may be able to do this. It is true that you will be blamed very much and that you will have some difficulties and troubles. It is sure that people will show enmity toward you and it is possible that your own relatives will even try to oppose you. But you must be firm, and if you be firm and steadfast, be sure that you will become victorious. You will be the cause of the union of the world of humanity. As Christ said to the rich man: "Go, and give all you have, take up your cross, and come and be my follower." This saying of Christ indicates that unless one is free from everything, one cannot become a real follower of Christ.

ABDUL BAHÁ. Kinney, Beede, Thompson Notes, 1909.

Now my hope is that every member of the assembly will shine like a lamp, will throw the reflection of the rays of divine love upon all horizons of that region, will become the cause of the education of souls, will cultivate moral characters, will call all to the greatest guidance, will chant the verses of the unity of the world of humanity and will raise the banner of the universal glad tidings. Then the gardener of divine bounty will attend to pruning the flowers of realities and significances in the flower beds of the gardens of that country, and will remove the thorns and weeds of religious and racial, national and personal prejudices. And then the roses of the unity of the human species and of love and union will bloom.

O friends, all nations and tribes, all religions and cults in all regions are occupied in preparing and improving weapons of fighting and striking and in inventing destructive materials. You who are Baháís, ought, in opposition to this injustice and oppression, tyranny and aggression, to open the doors of affection and love, union and freedom upon the face of the human world; become a river of peace and purity to extinguish the fire of war and quarrel, and remove, thru the light of love and fidelity, the darkness of oppression and cruelty, in order that this world consuming fire be put down and extinguished.

ABDUL BAHÁ. Extract from Tablet to Oakland Assembly, 1906.

This morning I saw an account of a terrible battle again in the Turko-Italian war. Again the blood of the unhappy ones is being shed for the possession of land. I have said before that the earth belonged to no one but to God. Consider how many great nations have possessed colonies and have lost them. Remember the great empires that have fallen, that of Charlemagne and that of Napoleon I. All people are merely tenants of lands in which they live and call their own. One day they will lose what they have. And now, alas, two nations are spilling one another's blood for the possession of lands.

God made man superior to the rest of creation so that he might be the center of love and unity, peace and civilization, not that he might be no better than the animals, ferocious and self-seeking. God's desire is that man should be angelic, luminous, the dispenser of justice and equity, not that he should transgress the laws. Men should help one another, they

should act together in love. This is the desire of God. Be the cause of love and unity among mankind! O, the sadness! Men act contrary to the law of God. They put all their energy into those things that degrade them and make them unworthy, they disgrace the high calling given to them by the divine dispensation.

You who are of a different assembly, you who have a different aim, a different spirit, turn towards God and ask for the well-being of mankind, ask for peace, desire love and friendship, have above all a supreme desire for unity, pray that wars may disappear and that peace may reign throughout the world. Instead of hatred, pray that there may be love; instead of division, pray that there may be union. This is difficult to bring to pass. There lie before you tremendous obstacles, but you must not turn back; let no hardships dishearten you. Be loyal to the most noble aim. To achieve this great design of unity you will have to resist the whole world, for the whole world thinks of war. They dream of naught else but conquests, and robbing the neighbors. Your work is indeed hard. If you work well, if you put forth all your efforts, if you turn in humility to God and ask for the creation of instruments of love, you will receive help and strength.

Pray for God's help to attain this and the standard of unity will be raised. You must be ready to submit and bear all manner of hardships; you will arrive at the point perhaps at which you will have to sacrifice all you possess and perhaps your lives. So noble a desire will enable you to bear all these hardships, these tests. You will be uplifted by the noble aim: of the light and repose, the peace and tranquility of all men, the appearance of the divine bounty and the splendor of the people of God.

My hope is that you will never be unable to meet these difficulties, that you will never be unworthy of bearing these hardships and that each day you will grow stronger and work with more effect, so that thanks to the divine dispensation you will become superior to all mankind.

ABDUL BAHÁ. From Lady B's Notes, Paris, 1911.

*** Thank thou God that He revived thee by the spirit of life and awakened thee by the life-giving breeze which is emanating for the people of the world.

I ask God to make thee a lamp shining and illuminating in the assemblies of knowledge, that thou shine forth by the lights of love and peace among the maid-servants of God, the merciful.

O maid-servant of God! Be a caller to universal peace, a standard of love among the people, a spreader of the spirit of concord and union among nations and sects, an utterer of exhortations, a demonstrator of the proofs of the appearance of the Kingdom of God, by a power whereby the hearts of the chosen ones become attracted, confirmed by a might whereunto the necks of the proud men bow and those of the great people are humbled.

Take hold of the hem of the garment of God and preach the Kingdom of God and baptize the spirits by the fragrances of God which have perfumed the horizons. ***

ABDUL BAHÁ. Tablets, Vol. 3, p. 518.

*** Therefore, O ye servants of God and the maid-servants of the merciful One do ye not rest for one moment! Do ye not seek any com-

posure! Do ye not wish for any rest and ease! Endeavor and make ye an effort with all your heart and soul to spread the fragrances of paradise and to raise the eternal melody of the Kingdom of Abha; to establish the gathering of fellowship, to become assisted with the confirmations of the Holy Spirit and clothe the temple of existence with a new garment; to bestow eternal life upon the reality of souls and become a cause of the civilization of the human world; to characterize the blood-thirsty animals with the heavenly attributes and divine commemorations and to pacify the world with peace and salvation; to adorn man with the favors of His Highness the merciful One; that perchance ignorance, animosity and strangeness may be removed entirely from among the denizens of the world, and the banner of reconciliation, freedom, nobleness and oneness be hoisted; for the chains of existence contain countless links, each connected with the other. This connection is the cause of the appearance of the invisible powers in the world of the visible.

ABDUL BAHA. Tablets, Vol. 3, p. 532.

The first among these exhortations is that ye must all be in the utmost of love and affection with all mankind. You must not exalt yourselves above others. * * * You must love all from the utmost depth of your hearts; you must prefer all the religions; you must love all the races and you must be kind towards the people of all nationalities. You should by no manner of means prefer yourselves before others. You must by no means speak humilatingly of any other nationality; you must praise all. No soul amongst you must pollute his tongue by speaking evil of any other. Each amongst you must praise the other. You must even praise each nation. You must praise all the individuals amongst mankind. You must even recognize as friends your enemies; you must consider your evil-wishers as your well-wishers. You must not see evil as evil and then compromise, for to so compromise with the one upon whom you look as an enemy, is hypocrisy, and this is not allowable. For one to treat one's enemy in a smooth way, this is hypocrisy. You must consider your enemies as your friends and your evil-wishers as your well-wishers and then treat them accordingly. You must act in such a way that your hearts may be free from hatred of anyone. * * * ABDUL BAHA. Star, Vol. 5, p. 7.

* * * Take the cup of the love of God in thy right hand and with thy left hand hoist the banner of universal peace, love and affection among the nations of the earth. Call out saying: Hasten! Hasten unto the great bounty! Press! Press forward unto the abundant mercy! Speed! Speed unto the manifest light! Be urgent! Be urgent for the great attainment! Verily, by God the truth, the doors of the Kingdom are opened, the lights of God have shone forth and illumined the horizon of the earth! The Lord of Hosts has descended with the army of lights and angels of heaven and depressed the armies of darkness. He sent His angels to all directions with a call of the trumpet of realities and meanings, instructions and teachings. Therefore, O people of the earth, appreciate the opportunity in this new century, wherein the lights have been revealed by the glorious Lord.

ABDUL BAHA. Tablets, Vol. 2, p. 288.

The heavenly doors opened, the hosts of realities and significances rushed forth, the Lord of Hosts established a heavenly throne and spread the armies of peace and reconciliation in all parts of the world in order that the reign of peace and love may be founded. Now that army is engaged in (diffusing) virtues throughout all regions.

As to thee: Be thou of God, that thou mayest become a leader of peace and reconciliation, hoist the banner of love and quicken the souls through the confirmations of the Holy Spirit.

ABDUL BAHA. Tablets, Vol. 3, p. 674.

O ye heavenly ones!

Organize ye spiritual assemblies. Lay ye the foundation of union and concord in this world. Destroy ye the fabric of strife and war from the face of the earth. Construct ye the temple of oneness, harmony and agreement. Enkindle ye the light of the realm of oneness of humanity. Open ye your eyes. Gaze and behold ye the other world. The kingdom of peace, salvation, uprightness and reconciliation is founded in the invisible world, and it will by degrees become manifest and apparent through the power of the Word of God. I supplicate God that ye may become the army of that Kingdom, in order that, by the power of the Most Great Name, the friends of God may conquer the world through love, friendship and the strength of the kingdom of peace; the human race may become compassionate, and bloodshed and carnage be completely effaced from the universe.

ABDUL BAHA. Star, Vol. 5, p. 129 (1903).

Today in Persia there are assemblages held wherein souls who have listened to the teachings of Baha'o'llah, representing Mohammedans, Christians, Jews, Zoroastrians, Buddhists and the various denominations of each, live together with perfect accord and absolute agreement. There is extraordinary brotherhood amongst them, and all of them are a united force for international peace.

ABDUL BAHA. Star, Vol. 5, p. 193.

O ye spiritual friends of Abdul Baha!

The faithful messenger arrived and in the spiritual world conveyed the message of the believers of God. This blessed, happy-starred messenger is no other than the fragrance of attraction and the soul-refreshing breeze of the love of God. It stirs the hearts into cheerfulness and makes the spirits the treasures of joy and gladness. The effulgence of divine unity hath cast such a splendor over the hearts and spirits and hath created such a bond of spiritual communication between all as to make them throb as one heart and beat as one pulse. Therefore, one observes that the spiritual reflections and the merciful impressions are printed upon the tablets of the hearts in the utmost of beauty and art and their delicate forms are transparent and graceful. I beg of God that day unto day this spiritual communication may become reinforced and cause more and more the appearance of this divine unity in the world of humanity, so that all mankind, like unto disciplined soldiers, may abide under the shade of the Word of God and under the flag of the Covenant, striving with all their hearts and souls in order that universal conciliation, cordial love and

spiritual communication may be firmly established between the hearts of the inhabitants of the world; all the children of men, through the radiant new bestowal, may consort and associate with each other in one loving meeting; strife and war may vanish from the face of the earth; the love of the beauty of the Most Glorious may encompass every atom of creation; enmity may be changed into amity; difference may be changed into good-fellowship; the foundation of animosity be destroyed; the basis of hatred be demolished; the illumination of union may cause the disappearance of the darkness of limitation, and the transcendent light of the Merciful may suffer the hearts of humanity to become the mines of the refulgent love of God.

O ye friends of God! Now is the time that you must affiliate with all the nations with joy and the utmost kindness; thus may you become the manifestors of the mercy of His Highness the One. Become ye the spirit of the world and the quintessence of life in the temple of humanity. In this wonderful century in which the Ancient Beauty — The Most Great Name — has dawned from the horizon of the world with infinite bestowals, the Word of God hath created such dominion and potency over the realities of mankind that the effect and influence of human conditions and environments are neutralized. With a penetrative power He hath gathered all in the court of union and addresses them as follows:

Now is the time that the believers of God must unfurl the banner of unity, singing the songs of friendship in the assemblages of the world and inviting all to the universality and all-inclusiveness of the grace of God, so that the canopy of holiness may be pitched in the apex of creation and all the nations be brought under the shade of the world of unity. This bounty shall become unveiled in the center of the world when the believers of God shall live in accord with the teachings of the Merciful One and occupy their time in the diffusion of the sweet fragrance of universal love.

In every dispensation the command of friendship and the law of love have been revealed, but it has been circumscribed within the circle of the believing friends and not with the contrary enemies. Praise be to God, that in this wonderful cycle the laws of God are not confined within any limitations, neither must they be exercised toward a special community to the exclusion of another. He hath commanded all the friends to show love, friendship, amity and kindness to all the people of the world.

Now the believers of God must live in accord with these divine teachings. They must become kind fathers to the children of humanity, affectionate brothers to the youths of mankind and soul-sacrificing children toward those laden with age. The aim is this: you must be in the utmost state of joy and fragrance, love and kindness toward all, even toward the enemies. Meet the persecutions and adversity with the utmost of faithfulness. Whenever animosity appears deal with it with forbearance. Make your breasts the targets for the arrows and spears of opposition. Brave the ridicule, the blame and the rebuke with perfect love; so that all the nations may observe the power of the Most Great Name, and all the people may acknowledge the potency of the Blessed Perfection, showing how He hath destroyed the foundation of strangeness,

hath guided the inhabitants of the world to unity and love, hath illumined the realm of man and hath transformed this terrestrial globe into the delectable paradise.

These people are like unto children, negligent and mindless. One must train these children with the utmost love, carry them in the arms of grace with infinite tenderness, in order that they may taste the spiritual, the love of the Merciful One, that they may be illumined like unto the candles and cause the disappearance of the darkness of the world. Thus they may behold clearly and manifestly with what glorious crown and brilliant diadem the Most Great Name, the Blessed Perfection,— may my life be a sacrifice to Him! — hath adorned the heads of His believers; what graces He hath poured upon the hearts of His friends; what love He hath brought into the world of humanity and what friendship He hath caused to appear amongst the children of men.

O Lord! O Lord! Confirm thy righteous servants in the practice of love and friendship amongst all mankind and assist them in the diffusion of the light of guidance, which is descending from Thy Supreme Concourse amongst all the inhabitants of the world. Verily, Thou art the Powerful, Omnipotent, Generous! And verily, Thou art the Merciful, the Clement, the Compassionate, and the Bestower!

ABDUL BAHÁ. Tablet revealed for the Friends of Azarbeyjan. Extract from Ahmad's Diary, July 26, 1913.

In this day * * * faith does not consist in belief and acceptance, it consists in deeds. It is not sufficient to believe in Baha'o'llah and to say: "I am of the people of El-Abha." We must act in accordance with the teachings of Baha'o'llah, who commands us to become centers of divine attraction, so that the attributes of God may emanate from us; that we may become wise and well-intentioned to all the peoples of the earth, in order to better the condition of all.

We must look upon our enemies with a sin-covering eye and not with justice when confronted with any injustice whatever; forgive all, consider the whole of humanity as our own family; the whole earth as our own country; be sympathetic with all sufferings; nurse the sick, offer a shelter to the exiled, help the poor and those in need; dress all wounds and share the happiness of each one. Be compassionate to all, so that your actions will shine like unto the light streaming forth from the lamp. If the whole world should arise to deny this Cause we must not fight. Our only role is to spread the teachings. If it be accepted, all is well; if not leave them to God.

If we see a man acting after this manner we can say, "He is a Bahai"; if such deeds do not appear in him, he is a Bahai in name only. We cannot conceive a star without light, a tree without fruit. If we claim to be followers of light, we must diffuse the light through our actions. The name will not be sufficient.

There are five hundred million people who call themselves Christians. If you compare their deeds with the texts of the Gospels you will find no likeness thereto. The real Christians are rare. The Christ exhorted men to be kind. The Christians are fighting and killing one another.

leading their young men into war, shedding blood, destroying dwellings, causing mothers to lose their sons, and children their fathers. What has all this to do with the teaching of Christ? Is a man who sheds blood a Christian? Think how cruelly Christ suffered in order to teach kindness! "O Father forgive them, for they know not what they do!" Thus He pardoned His murderers. How merciful He was!

The learned men of all time have also been persecuted and continually in adversity. He who discovered the movement of the earth and the relative immobility of the sun, terminated his days in prison, because his teachings did not please the priests.

The Bahai must see that his words and deeds reflect the glory of God. I hope that you will be real Bahais; that the light of the glory of God may shine forth from each one of you, for this is the decisive proof. For this Baha'o'llah suffered; that He might educate men to become the educators of the world and spread truth abroad.

May ye attain to this station. Upon ye be greetings and praise!

ABDUL BAHA. Divine Philosophy, p. 27.

* * * I in the East and you in the West, let us try with heart and soul that unity may dwell in the world; that all the people may become one people and that the whole surface of the earth may be like one country, for the Sun of Truth shines on all alike.

All the prophets of God came for love of this one great aim.

Look how Abraham strove to bring faith and love among the people; how Moses tried to unite the people by sound laws; how the Lord Christ suffered unto death to bring the light of love and truth into a darkened world; how Mohammed sought to bring unity and peace between the various uncivilized tribes among whom He dwelt. And last of all Baha'o'llah suffered forty years for the same cause — the single noble purpose of spreading love among the children of man. And for the peace and unity of the world the Bab gave up His life.

Thus strive to follow the example of these divine beings, drink from their fountain, be illumined by their light, and to the world be as symbols of the mercy and love of God. Be unto the world as rain and clouds of mercy, as suns of truth; be a celestial army and you shall conquer the city of hearts.

Be thankful unto God that Baha'o'llah has given us a firm and solid foundation. He left no place for sadness in hearts, and the writings of His sacred pen contain consolation for the whole world. He had the words of truth and anything that is contrary to His teaching is false. The chief aim of all His work was to do away with division.

The Testament of Baha'o'llah is a rain of goodness, a Sun of Truth, water of life, the Holy Spirit. Thus, open your hearts to receive the full power of His beauty, and I will pray for you all that this joy may be yours. * * *

ABDUL BAHA. Paris Talks, p. 159.

O ye children of the Kingdom!

It is New Year; that is to say, the rounding of the cycle of the year. A year is the expression of a cycle of the sun; but now is the beginning

of a cycle of reality, a new cycle, a new age, a new century, a new time and a new year. Therefore, it is very blessed.

I wish this blessing to appear and become manifest in the faces and characteristics of the believers, so that they, too, may become a new people and having found new life and been baptized with fire and spirit, may make the world a new world, to the end that the old earth may disappear and the new earth appear; old ideas depart and new thoughts come; old garments be cast aside and new garments put on; ancient politics whose foundation is war be discarded and modern politics founded on peace raise the standards of victory; the new star shine and gleam and the new sun illumine and radiate; new flowers bloom; the new bounty descend; the new tree give forth new fruit; the new voice become raised and this new sound reach the ears, that the new will follow the new, and all the old furnishings and adornments be cast aside and new decorations put in their places.

I desire for you that you will have this great assistance and partake of this great bounty, and that in spirit and heart you will strive and endeavor until the world of war become the world of peace; the world of darkness the world of light; satanic conduct be turned into heavenly behavior; the ruined places become built up; the sword be turned into the olive branch; the flash of hatred become the flame of the love of God and the noise of the gun the voice of the Kingdom; the soldiers of death the soldiers of life. All the nations of the world one nation; all races as one race; all national anthems harmonized into one melody.

Then this material realm will be paradise, the earth heaven and the world of satan become the world of angels.

ABDUL BAHA. *Star*, Vol. 4, p. 266, 1906.

Work for the day of universal peace. Strive always that you may be united. Kindness and love in the path of service must be your means.

I bid a loving farewell to the people of France and England. I am very much pleased with them. I counsel them that they may day by day strengthen the bond of love and amity to this end; that they may become the sympathetic embodiment of one nation; that they may extend themselves to a universal brotherhood to guard and protect the interests and rights of all the nations of the East; that they may unfurl the divine banner of justice; that they may treat each nation as a family composed of the individual children of God and may know that before the sight of God the rights of all are equal. For all of us are the children of one Father. God is at peace with all His children, why should they engage in strife and warfare among themselves? God is showering down kindness, why should the inhabitants of this world exchange unkindness and cruelty?

I will pray for you that you may be illumined with the light of the eternal.

ABDUL BAHA. *London Talks*, p. 128.

*** I beseech you, one and all, to add your prayers to mine to the end that war and bloodshed may cease, and that love, friendship, peace and unity may reign in the world.

All down the ages we see how blood has stained the surface of the earth; but now a ray of greater light has come, man's intelligence is greater, spirituality is beginning to grow, and a time is surely coming when the religions of the world will be at peace. Let us leave the discordant arguments concerning outward forms and let us join together to hasten forward the divine cause of unity until all humanity knows itself to be one family, joined together in love. ABDUL BAHA. Paris Talks, pp. 113-114.

We summon the people to severance and enkindlement. We call their attention to spirituality. We have nothing to do with political tricks and chicaneries. All the nations and governments of the world are harboring these thoughts, are flying in this devitalizing atmosphere. But God has given us wings whereby we may soar toward the immensity of space wherein we find the radiant worlds of abstraction, beatitude and certainty. Know this! I give you the following as a disinterested advise.

In the world of humanity nothing is as important as the universal principles. They are imperishable. Do give your attention to their propagation, and never fail in your enthusiasm. All the limited problems once solved have limited results, but the lights of the guidance of God are ever shining. In this manner man attains to eternal happiness and will enjoy perpetual spiritual health. For the happiness of man is through the spiritual susceptibilities; the happiness of man is through evanescence and complete self-abnegation; the happiness of man is to renounce everything in the path of the Blessed Perfection; the happiness of man is through divine bestowals; the happiness of man is the conception of the Kingdom. The misery of man consists in the absence of these.

ABDUL BAHA. Extract from Ahmad's Diary, Oct. 23, 1913.

We must be engaged in the promulgation of His teachings. We must not rest neither by day or by night, and seek neither rest nor composure. We must exert ourselves to convey the message, to deliver the glad tidings. We must not relax our energies or flag behind. With words and deeds, with conviction and action, we must summon the people to the standard of universal peace, brotherhood of man and the solidarity of humankind. Ours shall be the final victory if we persevere. The world is sick, these divine teachings are the remedies and you are the physicians. Be ye, therefore, skillful physicians and heal this sick body. This is the most great bounty! This is the highest aspiration! We hope that we will become all confirmed therein.

ABDUL BAHA. Extract from Ahmad's Diary, Dec. 29, 1913.

Praise be to God that you have no other aim save the unity of mankind, entertain no other hope except the guidance of all the people, and harbor no other wish save the good-pleasure of the Lord. I hope that you may become illumined so as to enlighten all the regions; that each one of you may become a bright candle, the sign of the love of God, the means of communication between the hearts of all humanity; be confirmed in the bringing about of the confederation of all the religions, so that this dark world may become luminous, the foundation of warfare and battle be

utterly destroyed, the standard of universal peace be upraised in the center of the world, and the feast of love be spread among the children of men.

With the utmost humility and meekness I supplicate and implore in your behalf toward the Kingdom of Abha, and beg confirmation for you, so that the City of New York may become the center of the most great guidance and the lights may be scattered to all parts of the world from the hearts of the believers.

ABDUL BAHÁ. Extracts from Ahmad's Diary, Jan. 16, 1914.

Today the heavenly powers and the merciful cohorts are the defenders and supporters of those souls who are occupied with teaching the Cause of God and are firm in the Covenant. Therefore, it is my hope that you, who are firm in the Covenant, may become encircled with a new confirmation and a most great assistance may envelop you, and with the utmost strength you may arise in the guidance of the people, so that the splendors of the Kingdom of Abha may shine upon the continents, the flag of the oneness of the world of humanity be unfurled, the songs of universal peace may stir the hearts into cheerfulness; that all the nations of the world may enter beneath this uni-colored tent, mankind may receive a share and a portion from eternal life, and each one of those holy souls become like unto a fruitful tree and be ignited like unto the candle of guidance in the assemblage of mankind.

ABDUL BAHÁ. Extract from Ahmad's Diary, Jan. 15, 1914.

Perchance God will enable you to suffer the people to hear the divine song and the heavenly music. The church-bell music is the result of metallic elements, but the notes which emanate from the throat of a living temple of holiness stir the hearts and the souls.

Truly I say, I am well satisfied with both of you, for you have consecrated your lives to the Cause of God; you have no other aim save calling the people to the Kingdom of God; your hearts are empty; they are not preoccupied nor engaged with other material affairs. Praise be to God that your minds are sanctified and holy. I am sure you will be confirmed and assisted in all things.

There are many heralds in this world. Here is a herald who summons the people to the love and defense of their country, calling at the top of his voice: "O my country; O my beloved country!" There is a herald who blows the bugle of new nationalism. Here is another herald who calls the people to politics, in order that he may wield great power of state. There is another person who is a herald of literature and science. Here you find a soul who is the herald of commercial interests and its expansion; and there is still another herald who sounds the trumpet of war and militarism, but praise be to God, that you are the heralds of the Kingdom of God. All these contending voices which are raised in the world today will ere long be silenced and hushed, but the call of the Kingdom of God will gain volume and impetus day by day. The popularity of these worldly heralds may last for a year or two, but the fame of the souls who are the heralds of the Kingdom is eternal, for they are sounding the trumpet of

celestial, universal peace. Their voices will ring throughout future centuries and will be immortal and age-abiding. Thank ye God that ye are the heralds of the Kingdom of Abha, the heralds of the Covenant of the Almighty. All other voices will be repressed, but this harmonic song of the Kingdom of peace and truth is eternal and everlasting.

Now I desire to send you back to the United States. I supplicate and beseech at the threshold of the Kingdom of Abha that you may go forth with a heavenly power, with radiant hearts, with celestial souls, and with breaths imbued with the fragrances of the Holy Spirit! May you be confirmed and assisted, and may you raise such a melody, and sing such a song as to stir and move the hearts of the American people. I anticipate to receive glad news from you.

ABDUL BAHA. "Through Warring Countries," p. 90.

PRAYER

O thou kind God! In the utmost state of humility and submission do we entreat and supplicate at Thy threshold, seeking Thine endless confirmations and illimitable assistance.

O Thou Lord! Regenerate these souls and confer upon them a new life. Animate the spirits, inform the hearts, open the eyes and make the ears attentive. From Thine ancient treasury confer a new being and animus and from Thy pre-existent abode assist them to attain to new confirmations.

O God! Verily, the world is in need of reformation. Bestow upon it a new existence. Give it newness of thought and reveal unto it heavenly sciences. Breathe into it a fresh spirit and grant unto it a holier and higher purpose.

O God! Verily, Thou hast made this century radiant and in it Thou hast manifested Thy merciful effulgence. Thou hast effaced the darkness of superstitions and permitted the light of assurance to shine.

O God! Grant that these servants may be acceptable at Thy threshold. Reveal a new heaven and spread out a new earth for habitation. Let a new Jerusalem descend from on high. Bestow new thoughts, new life upon mankind. Endow souls with new perceptions and confer upon them new virtues. Verily, Thou art the almighty, the powerful! Thou art the giver, the generous!

ABDUL BAHA. *Star*, Vol. 4, p. 117.

BAHAI AIMS AND WORK

"What is the Bahai Faith" ?

Trust in God. Be kind to thy fellowmen. Fill the world with the spirit of love. The spirit of faith in a Bahai is very strong. His trust is in the grace of the Holy Spirit.

The objective aims of this Cause are: The oneness of the world of humanity; universal peace; universal love; international cooperation, reciprocity; the promotion of the principles of human consanguinity and solidarity and the establishment of the Kingdom of God, first in the hearts of men and then upon earth. These are the noble objective aims. Are you not in sympathy with them? Will you not, also, do your utmost to

hasten that day? What harm is there in this? We are working day and night for the realization of these ideas and purposes.

God and His servants are also pleased with these souls who are serving under a different flag and in a different camp, to actualize these principles of humanity.

ABDUL BAHA. Extract from Ahmad's Diary, June and July, 1914.

Certain religious teachers think only of their creeds. They believe in having a holy war to conquer the world. They reason thus: "All the other religious teachers are in error, and I am obliged to chastise them for their own salvation."

The belief of the Bahais is quite different. The Bahai believes that one must affiliate with all religions, love all humanity and seek ever to better its condition.

God is one, the true shepherd of all creation. Let us be kind to every one, in order to unify the world and spread affection everywhere.

Let us be ready to give our lives, our fortunes, positions, achievements, in order that a new light may appear and be diffused throughout the earth. * * *

ABDUL BAHA. Divine Philosophy, p. 67.

O thou faithful, beloved friend: The New Year's greeting was received. I became most grateful and pleased because you remembered this longing friend and forgot not our friendship.

Faithfulness and loyalty are two of the greatest virtues of the world of humanity. Should a person be imbued with these two qualities, there is no doubt that he will become the center of divine bestowal and the dawning place of heavenly outpourings.

I perused your noble ideals, the application of which will insure the happiness, prosperity and the ultimate perfection of the commonwealth of man.

I hope that this war may be changed into peace, this revolution be transformed into security and composure, this disturbance be ended by public reconciliation and serenity. The weeping and crying of the orphan melts the hearts. The lamentation and moaning of the widows causes the eyes to weep. The wailings and sorrows of the afflicted mothers became the source of the appearance of the reign of justice and equity, and the complaints and protests of the fathers whose sons are killed cause the world of humanity to espouse the movement of peace and salvation.

May the dark clouds of war and bloodshed be dispersed, the rays of the Sun of Reality shine forth upon all parts of the globe from the horizon of harmony and concord, the splendor of guidance irradiate, the hearts become illumined, the souls be resuscitated with the breath of eternal life, the heavenly teachings, which are promulgated in this radiant century, be fully established, the edifice of hatred and animosity be laid waste, the palace of good-fellowship and love be raised, the ships of war be changed into a fleet of merchant-marine, the weapons of war be transformed into the instruments of agriculture and farming, the fire of tyranny and oppression become extinct, the breeze of providence be wafted, the spring of the oneness of the world of humanity pitch its tent in the apex of the

earth, and the standards of universal peace be unfurled. These are the ultimate wishes of the Bahais. * * *

ABDUL BAHA. Tablet to American Clergyman.

“What is the objective point of the Bahais?”

In the world of humanity every person is stimulated by a certain objective point. The objective point of one soul is the acquirement of wealth. He concentrates all his ambition around the actualization of this cherished hope. The objective point of another soul is to attain the highest official position. He strives day and night to gain the confidence of the public and the administrative authorities, so that they may promote him, through his merit, to the position of honor and fame among his fellowmen. The objective point of a third person is the acquisition of science and art. He spends all his energy and force in this direction. The objective point of a fourth soul is to satisfy his selfish appetites and lust. He thinks of no other things save those elements which might contribute to the gratification of his animal propensities.

But the objective point of the Bahais is to promote the principles of Baha’o’llah, to unfurl the flag of divine brotherhood, to serve the cause of universal peace, to spiritualize mankind through the breaths of the Holy Spirit, and to establish the Kingdom of justice, love and mercy in the hearts of the people of the world.

This is the objective point of the Bahais! Dost thou think it is worthy of emulation? In comparison to this all the other objective points are trivial and unworthy of one’s devotion. We must live in such manner as to merit the attainment of this most great bestowal! This is our glory! This is our comfort! This is the sublimity of our effort! This is our highest desire!

Supposing that we might become the real kings of this world, and all our hopes and wishes be realized, but not be confirmed in the spreading of the Cause — great regret would be facing us. And though we might be able to enjoy the rare delicacies of wealth and the refined privileges of education, and be not assisted in the service of the Holy Threshold, then manifest loss would stare into our eyes, everlasting remorse would encircle us, spiritual deprivation would be our share and harrowing grief would follow us.

But if we arise in the diffusion of the fragrances of the paradise of Abha, and lack all the means of material comfort, eternal benediction will be vouchsafed, heavenly exaltation will be granted and divine beatitude will be bestowed.

ABDUL BAHA. Star, Vol. 5, p. 117.

We are commanded to quicken the souls, to train the characters, to illumine the realm of man, to guide all the inhabitants of the earth; to create concord and unity among all men and to lead the world of humanity to the fountain of the everlasting glory.

The reformation of one empire is not our aim; nay rather, we invoke from God that all the regions of the world be reformed and cultivated; the republic of men become the manifestators of the bounty of the most glorious Lord; the East and the West be brought nearer together; and

that Turk and Tajik, Iran and America, India and Arabia, Japan and Persia, China and Germany; in brief, all the nations and peoples of the world become as one soul and one spirit, in order that strife and warfare be entirely removed and the rancor and hostility disappear; so that all become as the waves of one ocean, the drops of one sea, the flowers of one rose-garden, the trees of one orchard, the grains of one harvest and the plants of one meadow.

ABDUL BAHA. Tablets, Vol. 3, p. 490.

Question: "What are your objects?"

Answer: My objects are the establishment of the cause of international arbitration, the promotion of the oneness of the world of humanity, the conformity of religion with science and reason, the elucidation of the essential unity of the divine religions, the explanation of the continuity of the prophetic revelation, the instruction of mankind in the knowledge of human brotherhood, the inculcation of the primordial oneness of all phenomena, the upraising of the standard of the solidarity of the human race, the creation of a nucleus for bringing about the universal race, the spread of the precepts of spiritual civilization, the teaching of the synthesis of the heavenly philosophy, the readjustment of the economic relations between the capitalists and laborers, so that each individual member of the world of humanity may enjoy the utmost welfare and prosperity; the organization of the Arbitral Court of Justice, in order that all the nations of the world may settle before that court their international disputes and thus remove all the traces of enmity and hatred; and the upholding of the principle of one auxiliary, universal language. This is my duty. This is my work.

These are my objects!

ABDUL BAHA. Extract from Ahmad's Diary, May 9, 1914.

Question: "What do you expect the Bahais to accomplish in the world?"

Answer: The Bahais must be the servants of universal peace, the workers for the Cause of the oneness of the world of humanity, the spreaders of heavenly love amongst the children of men, the promulgators of the principles of the progress of mankind, the dispellers of the clouds of religious, national, patriotic and political prejudices and the upholders of the inviolable rights of equality between men and women. They must correspond religious ideals with the deductions of science and reason and discard all such theories which cannot stand the test of intellect and empirical knowledge. This is the work of the Bahais. Dost thou not desire to accomplish this work? Art thou not in favor of it? Dost thou like to enlist in this army? Yes! Then come and be ushered under this tent. Make thou also an effort, so that the world of humanity may attain to the highest summit of perfection. Strive that religion may be cleansed from ignorant prejudices. Strive that bias may be removed. Strive that warfare and strife may become non-existent. Strive that love and good-fellowship may replace intolerance and the narrowness of dogmatism. Strive to scatter the seeds of kindness in the hearts. These are the teach-

ings of Baha'o'llah. We are striving in this path. His Holiness Baha'o'llah has opened a great door of interdependence of all nations before the faces. For example, the strict adherents of the present-day religions consider each other as infidels and contaminating, as apostates in the sight of God and man, as deserving to be thrown to the bottom of hell and in the jaws of satan; but Baha'o'llah addressing the world of humanity says: "Ye are the leaves of one branch, and the fruits of one tree!"

ABDUL BAHÁ. Extract from Ahmad's Diary, May 9, 1914.

While at Stuttgart Abdul Baha was one day watching a regiment of soldiers passing by in great array, and he said:

They are ready to fight for their fatherland. How barbarous it seems to send men who do not even know each other onto the battlefield in order to shoot each other down.

The Bahai grand army consists of the invisible angels of the Supreme Concourse. Our swords are the words of love and life. Our armaments are the invisible armaments of heaven. We are fighting against the forces of darkness. O my soldiers! My beloved soldiers! Forward! Forward! Have no fear of defeat; do not have failing hearts. Our supreme commander is Baha'o'llah. From the heights of glory He is directing this dramatic engagement. He commands us. Rush forward! Show the strength of your arms. Ye shall scatter the forces of ignorance.

Your war confers life; their war brings death. Your war is the cause of the illumination of all mankind; their war means the breaking and darkness of hearts. Your war means victory; their war is defeat upon defeat. Your war is the means of construction; their war is the origin of destruction. There are no dangers for you. Push forward! Fire! Fire! Attack the enemy! Your efforts shall be crowned with the diadem of eternal peace and brotherhood. His Holiness the Christ was fighting even upon the cross and His triumphs have continued through ages and cycles.

ABDUL BAHÁ. Star, Vol. 7, p. 157.

What is a Bahai? asked one of the reporters.

To be a Bahai simply means to love all the world, to love humanity and try to serve it; to work for universal peace and the universal brotherhood.

Tell the believers I send them my greetings and love; that I love them very much; that they must occupy themselves with the thought of the eternal world and not give all to the phenomenal world; that the foundation must be love and amity; that they may be able to pitch their tents amongst dark humanity; that through them all the nations may become one; that through them all differences of the people may disappear and they become one; that through them all places may be alike and become one. What will cause all this? The only means is that the believers become one. Then they will be able to sing a new melody; will be able to raise a new flag; will be kind to all the peoples of the earth; will love humanity; and act with perfect honesty and service to all; will know all as members of our own body; will know all nations as their friends; will have perfect friendship for all the peoples of the earth. They must make no difference

between friend and outsider; they must know no difference between friend and enemy; they must love all as friends.

ABDUL BAHÁ. Message thru Miss B., 1909.

* * * On the other hand, Baha'ollah compelled the Babis to non-resistance and taught them day and night to adorn themselves with the qualities of holiness and sanctity, and commanded them to be meek and holy. He said: "It is better for you to be killed than to kill!" He exhorted them to be faithful, to be kind toward all the nations, to deal sincerely with all the people, to characterize themselves with mercy, benevolence, clemency and charity, and to exert themselves at all times to serve the world of humanity.

ABDUL BAHÁ. Extract from Ahmad's Diary, Feb. 17, 1914,
Star, Nov. 4, 1917.

The fundamental object is * * * the promulgation of the Cause of God and the exaltation of the Word of God. This is the power that will become effective in the very heart of the world, because it is confirmed by the Holy Spirit. This matter will confer life upon the body of the world of creation.

Today if the soul who is attracted with the love of God and burning with the flame of enthusiasm — opening his tongue, speaking or delivering his speech in the utmost state of attraction, it will undoubtedly produce the most wonderful effect upon the hearts. With a resonant voice, he must cry out: O people! O people! The Sun of Reality has dawned from the horizon of the world, casting effulgence upon the East and West! He has instructed the world of humanity through heavenly teachings and He has become the cause of human solidarity. Consequently, as universal peace is one principle of the principles of Baha'ollah it will become fully established through this heavenly power.

Without this potency, this desire will not be realized. For the simple reason that the teachings of His Holiness Baha'ollah declare the oneness of the world of humanity, they cause religion to be the foundation of union and accord in the world; become conducive to the good-fellowship between the children of men; conform religion with science and reason; take away political, religious and racial prejudice; uphold the doctrine of perfect equality between men and women; espouse the cause of an international auxiliary language; foster the universalization of education; readjust and equalize in the most perfect manner the economic relations of the social structure; destroy totally the basis of hostilities and ill-will amongst mankind; constitute the five continents as one continent; suffer the various races of men to become as one race; rend asunder entirely the veil of superstition; reveal in the assemblage of humanity the light of truth; illumine the hearts with the ray of guidance; resurrect the spirits with the breath of the Holy Spirit and baptize the souls with the water of life eternal, the fire of the love of God and the outpouring of the divine spirit.

O thou world of humanity, awake, awake!

O thou negligent of the Kingdom of God, revive, revive!

O thou prisoner of nature, liberate thyself, liberate thyself!

O thou afflicted with antiquated dogmas, get clear of superannuated imaginations, free thyself of this inertia!

O thou deprived of heavenly bestowals, acquire a share, acquire a share!

O thou heedless of the divine world, be informed, be informed!

Cry at the top of your voices similar utterances in those meetings before the concourse of humanity. The effect of your words will be conditioned upon the degree of your attraction and exaltation. Then you will observe what an effect this will have.

ABDUL BAHA. Tablet to San Francisco, 1914.

Thy letter was received. I ask from God, and I supplicated on the Threshold of oneness, that thy utmost desire may be realized.

The desire of the sanctified souls is always sacrifice in the path of God, attraction by the merciful fragrances, the unification of the souls, the proclamation of the universal peace, the establishment of the oneness of humanity and the enkindlement of the fire of the love of God in the souls of men.

It is my hope that the desire of the friends of God be such that they may be released from the influences of the ephemeral world, shine in the kingdom of eternity, be exhilarated by the wine of the love of God and like unto the tempestuous sea rage and roar with the ardor of the love of God.

ABDUL BAHA. Tablet to J. T.

*** Enkindle with all your might in every meeting the light of the love of God, gladden and cheer every heart with the utmost loving kindness, show forth your love to strangers just as you show forth to your relations. If a soul is seeking to quarrel ask ye for reconciliation; if he blame, praise; if he give you a deadly poison, bestow ye an all-healing antidote; if he createth death, administer ye eternal life; if he become a thorn change ye into roses and hyacinths, perchance through such deeds and words this darkened world will become illuminated, this terrestrial universe will become transformed into a heavenly realm and this satanic prison become a divine court; warfare and bloodshed will be annihilated and love and faithfulness hoist the tent of unity upon the apex of the world.

ABDUL BAHA. Tablets, Vol. 3, p. 503.

*** For in the tavern of the mortal world the bile of the man of God is not removed. He will not rest a moment here and will not stain himself with the attachments of the world. Nay rather, the friends are the stars of the summit of providence and the planets of the firmament of guidance. With perfect strength do they dispel darkness and destroy the foundation of envy and enmity. They wish for the world and its denizens unity and peace; they destroy the basis of war and strife: they seek integrity, faithfulness and friendliness, and are well-wishers even of the evil-disposed enemy. Thus they make this prison of infidelity the sublime mansion of fidelity, and this dungeon of envy a delectable paradise. ***

ABDUL BAHA. Tablets, Vol. 2, p. 380.

UNIVERSAL DISARMAMENT — ARBITRATION

Baha'o'llah declared the coming of the Most Great Peace. All the nations and peoples will come under the shadow of the tent of the great peace and harmony, that is to say, by general election a great board of arbitration shall be established, to settle all differences and quarrels between the powers; so that disputes shall not end in war.

Baha'o'llah taught that hearts must receive the bounty of the Holy Spirit, so that spiritual civilization may be established. For material civilization is not adequate for the needs of mankind and cannot be the cause of its happiness. Material civilization is like the body and spiritual civilization is like the soul. Body without soul cannot live.

ABDUL BAHÁ. London Talks, pp. 17-18.

The Conference on International Arbitration and Peace is the greatest results of this great age. This brilliant century has no likeness and similitude in the history of man. From every standpoint it is distinguished above all other centuries. It is specialized with such excellencies that the shining star of the heavenly confirmations shall gleam from the horizon of this century upon all the future cycles and periods. One of the most extraordinary events of this time, which indeed is a miracle, is the founding of the oneness of this realm of humanity and its essential branches, such as universal peace and the unity of the different nations, in this arena of existence.

Persia was at one time the center of religious difference, antagonism and oppression, to such an extent that pen is unable to describe. The adherents of different nations and religions considered it their religious duty to shed the blood of their opponents; they pillaged and ransacked each other's property and did not fall short of oppressing their own flesh and blood. The hatred between the various religions attained to such a height that they considered each other unclean. Should a Jew enter a Moham-medan home, he would be made to sit upon the ground; if he drank water from a cup, that cup was destroyed or washed again and again, for the Jew was considered unclean. Such was the hatred and rancor among the different religions and nations in Persia.

About sixty years ago His Highness Baha'o'llah, through the heavenly power proclaimed the oneness of the kingdom of man in that country and addressing the concourse of humanity said: "O ye people! Ye are all the fruits of one tree and the leaves of one branch!"

About fifty years ago in the Book of Akdas, he commanded the people to establish the universal peace and summoned all the nations to the divine banquet of international arbitration, so that the questions of boundaries, of national honor and property, and of vital interests between nations might be decided by an arbitral court of justice; and that no nation would dare to refuse to abide by their decisions. If any quarrel arise between two nations it must be adjudicated by this international court and be arbitrated and decided upon like the judgment rendered by the judge between individuals. If at any time any nation dares to break such a treaty all the other nations must arise to put down this rebellion.

Baha'o'llah has clearly stated that this universal peace is the cause of the tranquility of the realm of creation. Now as the International Conference on Arbitration is organized in America and as this problem is a branch which will ultimately bring about the unity of the world, therefore, we remember you with the utmost respect, that praise be to God, you have arisen to perform such a universal service. God willing, that Conference will progress day by day and will bring about all-embracing results and will establish reconciliation and universal love between the different nations, races and peoples of the world. * * *

ABDUL BAHA. Star, Vol. 2, No. 15, p. 4.

* * * Furthermore, the most important issue of the day is that which concerns international peace and arbitration; and universal peace is impossible without universal suffrage. Children are educated by the women. The mother bears the troubles of rearing the child. She undergoes the ordeals of birth and training. Therefore, it is most difficult for mothers to send to the battlefield their dear ones, their offspring upon whom they have lavished such love and care. Consider, a child reared and trained twenty years by a mother. How many nights she has passed sleepless; how many days restless and anxious! With the utmost difficulty she has brought him to the age of maturity. How difficult then it is to sacrifice him upon the battlefield. These mothers therefore, will not sanction war, nor be satisfied with it. So it will come to pass that when womankind partake fully and equally in the affairs of the world, in the great arena of laws and politics, war will cease; for woman will prove the obstacle or hindrance to it. This is certain and without doubt.

ABDUL BAHA. Star, Vol. 3, No. 8, p. 19.

A supreme tribunal shall be established by the peoples and Governments of every nation, composed of members elected from each country and Government. The members of this great council shall assemble in unity. All disputes of an international character shall be submitted to this Court, its work being to arrange by arbitration everything which otherwise would be a cause of war. The mission of this tribunal would be to prevent war.

One of the great steps towards universal peace would be the establishment of a universal language. * * *

Difference of speech is one of the most fruitful causes of dislike and distrust that exists between nations. They are kept apart by their inability to understand each other's language more than by any other reason. If everybody could speak one language, how much more easy would it be to serve humanity.

Therefore appreciate Esperanto, for it is the beginning of the carrying out of one of the most important laws of Baha'o'llah, and it must continue to be improved and perfected.

ABDUL BAHA. Paris Talks, pp. 145, 146.

Whenever the thought of your exalted aims and supreme magnanimity crosses my mind, the heart and soul are rejoiced and delighted and new

hope and new happiness spring from the well of the spirit. In this day when the intense darkness of battle and carnage have encircled Asia and Africa, and the suffocating dust of rancor and animosity has encircled the regions with its gloom, praise be to God, the members of your society are ignited like unto lamps and are shining like unto stars. It is hoped that the illumination of arbitration and peace, and the spirituality of love and concord may cause the disappearance of this darkness from the world and illumine the horizon of the East and the West, through your endeavors.

His Highness Baha'o'llah suffered fifty years of imprisonment and trials for the attainment of this most great bounty, — that is arbitration and peace. Sixty years ago He laid the foundation of this structure, and fifty years ago He proclaimed this exalted principle of His teachings to the Kings and Emperors of the world. Now we must water this pure seed which is sown in the ground of the hearts. Praise be to God, that those noble friends are efficient gardeners. * * *

I beg you to accept my warm sentiment of love and gratitude for the service that your Society has rendered to the world of humanity.

ABDUL BAHA. Tablet to President of N. Y. Peace Society (Jan. 29, 1912).

O thou great and respected personage!

The details of the conference of peace and arbitration which is organized under your presidency has been read in the papers of the East and the West and the utmost joy and fragrance was produced; that, praise be to God, in the continent of America, under the presidency of a glorious personage, the Conference of International Peace is convened. Today in the world of existence there is no more important and greater cause than this, for it is conducive to the promotion of happiness in the commonwealth of humanity and is the cause of tranquility of all the nations and countries and the prosperity of the individuals of the human world. What cause is greater than this! It is evident that it has the utmost importance, nay rather, it will be the cause of the illumination of the East and the West and the reason for the manifestation of the countenance and the face of God in the world of humanity and the appearance of infinite affections. Therefore, although this longing one has no acquaintance with your honor, yet this great cause and this eminent effort of yours became the cause of my having infinite love for you while absent. Consequently, I am engaged in writing you this epistle.

The matter of international peace was instituted by His Holiness, Baha'o'llah, sixty years ago in Persia in the year of 1851 A. D. From that time innumerable epistles and tablets were spread first in Persia and then in other parts of the world, until about fifty years ago He clearly stated this matter of universal peace in the Book of Akdas and has commanded all the Bahais to serve faithfully with heart and soul in this great Cause, give up their possessions and wealth for it and sacrifice their lives in case of necessity. He has taught them to spread the unity of nations and religions and proclaim in all the regions of the world the oneness of the kingdom of humanity. There are different religions in Persia, such as Mohammedans, Christians, Jews, Zoroastrians, and different sects. Through the power of Baha'o'llah such affection and love is produced among these

various religions that now they are associating with each other with the utmost unity and concord like unto fathers, sons, brothers, mothers and daughters. Whenever they gather in a meeting if a stranger enters in that gathering he is astonished by the love and affection that they manifest. There is not the slightest sign of difference and separation. Some of the tablets of Baha'o'llah concerning this matter are translated in America. Seek, perchance you may find them, then you shall realize what a permanent structure Baha'o'llah has raised in this world of existence, the result of which will be the oneness of all humanity. Likewise, innumerable tablets have been written with the pen of this longing one. Ask for them, too; perhaps you may find their translations in America.

To be brief, as His Holiness Baha'o'llah, in this period of man has planted a fruitful tree in the garden of the oneness of the human race, and as your honor is engaged in reality to irrigate this garden, therefore, I found it necessary to express my gratitude and happiness to you, so that your good name may be spread not only in Persia but throughout all Oriental countries and the people of the East may remember your name with great respect. I hope that the principles of international peace and universal reconciliation may be established firmly among the individual members of humanity and its fragrance may be spread throughout all the regions.

ABDUL BAHA. Star, Vol. 2, No. 15, pp. 3-4.

Question: "What is your opinion concerning disarmament?"

Answer: By a general agreement all the governments of the world must disarm simultaneously. It will not do if one lays down its arms and the others refuse to do so. The nations of the world must concur with each other concerning this supremely important subject, thus they may abandon together the deadly weapons of human slaughter. As long as one nation increases her military and naval budget, another nation will be forced into this crazed competition through her natural and supposed interests. For example, Germany has unceasingly added a vast sum for the maintenance of her army; this alarms the French statesmen and volatile patriots, and affects the calm and steady nerves of the Britishers across the channel. Immediately there will be rumors of war, of German aggression, German ambition, the yellow journals write scarring editorials, jingoism becomes the topic of the capitals and the air will be filled with suspicions. Some one will see, for the purpose of expediency, a German dirigible flying over French fortifications or English forts, making observations, whereupon a hue and a cry will be raised from every quarter of the country, and thus there will be a corresponding increase in the estimates of the minister of war for the defense of our homes and our hearths, our women and our sweethearts, from the attacks of strangers. The same argument is resorted to when the French nation adds one or two years to her military conscription, and the English imperialists emphasize in public meetings the doctrine of the "double standard power." Now, so long as Germany continues in her own military perfection, the French will walk in her footsteps, trying at every turn to increase their own war ammunition, to be prepared for any national crisis or sudden attack. Hence, it seems the only solution lies in universal disarmament on the part of the nations.

When we speak of universal peace, we mean that all the governments must change their fleets of battleships and dreadnaughts to a mighty fleet of merchant-marine, plying the oceans of the world, uniting the distant shores and interweaving the commercial, intellectual and moral forces of mankind. But should England alone transform the character of her warships, she would be at the mercy of her enemies and would remain powerless and defenseless. The British Isles would unquestionably be threatened by a powerful invading, well-disciplined host. Hence, aside from any national prowess, the English people would be pushed into this weltering whirlpool of military and naval expenditures, and would be struggling to keep their heads above the seething water all around them, which, unless calmed down, would drown all of them, irrespective of any nationality.

Once a person met his friend in the street, and after the exchange of courtesies gave him a hard blow in the face. "Why dost thou do this?" "Hast thou not read in the Gospel wherein Christ says: Whosoever shall smite thee on thy left cheek, turn to him the other. Now according to this admonition let me smite thee on thy left cheek also." The man submitted to the second blow quite willingly, and they parted. Next day they met each other again, and the man received two more blows on his cheek without any evident murmur. They met the third day, and he was going to inflict upon him the same blows. "Wait a minute, my friend, I am not the only person in the world to live according to the teachings of Christ. Thou art also one. I have obeyed Him two days, and the next two days will be thy turn." With these words he smote the man on his cheek, and asked him to turn the other also.

Now the question of disarmament must be put into practice by all the nations and not only by one or two. Consequently, the advocates of peace must strive day and night, so that the individuals of every country may become peace-loving, public opinion may gain a strong and permanent footing, and day by day the army of international peace be increased, complete disarmament be realized and the flag of universal conciliation be waving on the summit of the mountains of the earth.

ABDUL BAHÁ. Star, Vol. 5, p. 115, May, 1914.

AMERICA

I love this country with exceeding love, for its inhabitants are a noble people and its government is fair and just. Its citizens are enjoying the greatest amount of political and civic freedom. In reality, every soul is a real sovereign and delights in the fruit of his hard-won liberty. No one is harassed by secret fears, but expresses his thoughts freely and without apprehension. The sphere of the mind is made radiant with brilliant ideals, and the field for the discussion of the progressive and advanced problems of the age is as spacious as heaven. Consequently, I hope that this illustrious democracy may become confirmed in the establishment of universal peace, *** because the greatest principle of His Holiness Baha'o'llah is universal peace. He wrote concerning this in wonderful epistles to the governments of the world, urging them to come forward and lay the foundation of international conciliation amongst the religions,

nations and races. America has demonstrated great organizing capacity in this direction. Work for the sake of God and for the improvement of humanity without any expectation of praise and reward. His Holiness Christ was not appreciated in His lifetime. The magnitude of His character and the sublimity of His teachings were only recognized long after His crucifixion. The present is always unimportant, but we must make our present so filled with mighty, altruistic deeds as to assume significant weight and momentous importance in the future. A shallow present will surely be followed by a superficial future. Christopher Columbus and his idea, before the discovery of America, was ridiculed and scoffed at and he spent the last days of his eventful life in poverty, shame and prison. But now in whatever city I enter I see the houses, the parks, the streets and public buildings adorned with his picture and statue. None of the prophets, philosophers, benefactors of the human race, leaders of great reforms, scientists, inventors and discoverers were duly appreciated in their own days; nay rather, they were persecuted, maligned, thrown into prison and, if possible, put to death. The people should have honored and adored them; but they (the people) are not as a whole worthy to worship the reality; they apotheosize the phantasm — a supposed image formed by their minds.

ABDUL BAHA. *Star*, Vol. 5, p. 119.

Praise be to God! The United States has in reality made extraordinary progress; day by day they are advancing toward the ultimate goal. The material virtues of the people are many; now they must think of the ideal virtues, so that the highest of the perfections of humanity may illumine the regions of America.

Among the highest virtues are universal peace and the oneness of humanity. The chief ailment of humanity today is international strife; this militates against the advancement of the material and ideal virtues.

The continent of America is isolated so far as other countries are concerned; the government is not thinking of making conquests, of enlarging the circle of colonization. They are not thinking to contend with other nations so far as financial, commercial and political supremacy is concerned. They are not the rival of any other nation.

Their utmost desire is this: that the continent of America be protected.

They are engaged in the amelioration of internal conditions; they are not engaged in warfare with any nation, therefore, they have the time and ability to raise the standard of universal peace and spread the doctrine of the oneness of God. May their influence spread and permeate to all parts of the world.

Other peoples of the world have to contend with international difficulties. First, the nations are rivals with each other so far as commercial advantages are concerned. Second, they are thinking of the national self-aggrandisement. Third, they are thinking of planting new colonies. Therefore, it is difficult for them to step into this field to uphold international peace, because they are contending, warlike, victory-loving people. They cannot be instrumental in promulgating international peace.

But, praise be to God, the American government is no warlike government; the American democracy is not founded upon warlike doctrines.

Hence it becomes this democracy to uphold international peace and spread it throughout the world. Through the promulgation of this doctrine will be distributed the greatest blessing.

It will eliminate the darkness of prejudice, the darkness of war, the darkness of rancor and hatred, the darkness of racial prejudice, the darkness of political prejudice. May this darkness be blotted out and the light become widespread — universal. May the oneness of humanity become primordial — supreme.

His Holiness Baha'ollah, fifty years ago, spread broadcast His great movement and proclaimed the benefits of international peace. This took place at a time when the thought was not in the minds of men, nor the words were not upon the tongues of the people — the time He summoned the people from all parts of the Orient. He addressed letters to the sovereigns of the earth, setting forth the results to accrue from the establishment of universal peace. He invited all to participate in a world's arbitral court of justice, to be composed of representatives of every government in the world, the delegates thereto to be chosen and ratified by the governments. Thereto would be referred disputes between nations for settlement. In case any government or nation should prove rebellious concerning any decision of the court, the other nations should coalesce to force obedience.

My fervent hope and fond desire concerning the American people is that through their instrumentality the scope of this project will be enlarged and that earnest concerted action between the nations of the world will result therefrom. This great Cause which alone insures the happiness of the world, must receive support throughout the world.

ABDUL BAHÁ. Star, Vol. 5, p. 166.

* * * Envy and rancor arise between nations, but because I find the American nation so capable of achievement, and the American government the fairest of the western governments, its systems superior to others, my wish and hope is that the banner of peace may be raised first on this continent and that the standard of the Most Great Peace may here be unfurled.

May the nation of America and its government unite in their efforts, in order that this light may dawn from this point and spread to all regions, for this is one of the greatest bestowals of God. In order that America may avail herself of this opportunity, I request that you strive and supplicate with heart and soul, devoting all your energies to this end, and that the banner of international peace in reality may be unfurled here and that American democracy may be the cause of the cessation of warfare in all other countries.

Observe what is taking place in Tripoli! Think of their cutting one another into pieces! From the waters of the sea comes the bombardment; on the land the guns respond, and from the very air itself the dynamiting descends. The contending parties are thirsting for each other's blood. Truly armies should not contend like this. How can they do it! Have they not fathers, have they not mothers, have they not children, are they not human? What of the children when they hear the terrible news? What of the wives? Think of their experiences!

How unjust this is, how terrible! Human beings should not suffer this. Those chieftains should strive for the good of their subjects. Those shepherds should bring their sheep within the fold and comfort them and give them pasture. I supplicate the Kingdom of God and ask that you may be instrumental in bringing about the "Great Peace" in this country, in this nation and government, and through them spread it to the world.

ABDUL BAHA. *Wisdom Talks*, p. 13.

* * * Praise be to God that stupendous material developments are obtained in this country (United States); but material civilization alone does not safeguard the progress of a nation; because through material civilization dynamite, Krupp guns, projectiles and Mauser rifles are invented; thus the infernal instruments of human fratricide are multiplied and constantly perfected. Therefore, natural civilization fosters both good and evil.

All the wolfish bloodshed, all this feverish multiplication of military armaments are the results of material civilization.

When material civilization joins hands with spiritual civilization, then it will be perfect. In former times a wooden box might have protected your possessions from the thief, but now the safes with their complicated keys and combinations do not daunt the robber.

Consequently, just as good is advancing through material civilization, evil takes the same place, unless the earthly civilization become the handmaid of heavenly civilization. Natural civilization is like unto the body of man. If the body be animated by the spirit it is alive; otherwise it is a vile corpse which in the long run will become putrid and decayed.

ABDUL BAHA. Extract from Ahmad's Diary, July 15, 1913.

Thou hast written regarding the tests and trials to be manifested in the American countries. Know this, that hardships and misfortunes shall increase day by day and the people will be distressed. The doors of joy and happiness shall be closed upon all sides, terrible wars shall happen. Disappointment and the frustration of hopes shall surround the people from every direction until they are obliged to turn to God. Then the lights of great happiness will enlighten the horizons, so that the cry of "Ya Baha-el-Abha!" may arise upon all sides. This will happen.

ABDUL BAHA. Tablet to I. D. B., 1904.

* * * America cannot be compared with Europe. The problems of America in comparison with those of Europe are as nothing. One of the problems of Europe is to maintain a great army. All the French and German nations are soldiers, but you are free from this great calamity. You must thank God for saving you. In the interior of America there is protection and safety. The first banner of peace will rise here. Know for a certainty that this will come to pass. For man knows the result from the beginning. The result will be that the peace which you have here among your people will, from here, be spread to other regions.

ABDUL BAHA. *Star*, Vol. 7, p. 82.

This American nation is a revered nation and presents great and deserved worthiness. I hope this fair government will stand for peace, so

that warfare may not reign in the world; that the banner of peace shall be unfurled and all nations be united together, which is the greatest attainment of the world of humanity. It is equipped to accomplish that which shall surely adorn the pages of history, become the envy of the world and to be blest in the East and the West because of its democracy. I hope it may be the cause thereof and I ask God in behalf of you all.

ABDUL BAHA. *Star*, Vol. 3, No. 4, p. 32.

Every state of the United States is an independent sovereignty and freedom rules over the hearts of men. Every American considers himself responsible to hold aloft the ideals of humanity and as such they are the guardians of the rights of man. Their splendid isolation entitles them not to interfere with the internal affairs of other nations. They are not imbued with the ruthless law of land-grabbing. I was most pleased with the results of my trip to America. I found a wonderful spirit of peace hovering over that vast continent. The people are inspired with the thought of peace and are working for its final realization. I hope that they will be the first nation to unfurl the standard of peace. I will ever pray for their success. Today this is the most great service to the world of humanity.

ABDUL BAHA. Extract from Ahmad's Diary, April 12, 1914.

O God! O Thou who art the confirmer of every just power and equitable empire in eternal glory, the everlasting power, continuance, steadfastness, firmness and greatness! Strengthen by the abundance of Thy mercy every government which acts rightly towards its subjects and every dominion, given by Thee, that protects the poor and weak by its flags.

I ask Thee by the abundance of Thy holiness and that of Thy bounty, to assist this just government which hath stretched out the ropes of its tent to far and wide countries; the justice of which hath manifested its proofs throughout the well inhabited, cultivated and flourishing regions belonging to such government. O God, strengthen its soldiers and flag, give authority and influence to its word and utterance, perfect its territories and dominions, guard its reputation, make its renown widely spread, diffuse its traces and exalt its flag by Thy conquering power and wonderful might in the Kingdom of creation.

Thou art the confirmer of whomsoever Thou wilt.

Verily, Thou art the powerful and the Almighty.

Prayer revealed for America by ABDUL BAHA, about the year 1900.

As to the American people, this noble nation, intelligent, meditative: is quite disinterested, for its territory is insular and geographically separated from the other nations. Here we find a oneness of interest, a oneness of policy. These are indeed United States. Therefore, the United States is possessed of the capacity and capability of holding aloft the banner of international peace. May this nation, this noble people, be the cause of unifying humanity! May this noble people spread broadcast the heavenly civilization and illumination! May it be the cause of the diffusion of the love of God! May it proclaim the solidarity of mankind! May it

be the cause of the guidance of the human race! Therefore, I request you to give this all important question your most serious consideration and efforts. Thus may the world of humanity obtain peace and composure. Thus may this dark world be transformed into a realm of radiance. Thus may the East and the West clasp hands together. Thus may the oneness of God become reflected and fully revealed or mirrored forth in the hearts of humanity, and all mankind prove to be manifestations of the favors of God.

ABDUL BAHA. Star, Vol. 5, p. 200 (1912).

*** Now I have come to America and I consider the American people to be a civilized people, an intelligent nation, a nation investigating reality. I hope through the effort of this noble nation the solidarity of humanity will be advanced daily; the illumination of the human world will be widespread; the banner of universal peace will be held aloft; the lamp of the oneness of the human world be ignited; and the hearts of the East and West become united. Then the reality of the divine religions shall become resplendent and refulgent, indicating the fact that all the divine religions were meant to be the cause of unity and love, and all heavenly bestowals have ever been conferring light upon humanity.

ABDUL BAHA. Star, Vol. 6, p. 64.

We shall, therefore, offer supplication to the threshold of God, so that perchance a great love may take possession of the hearts of men and unite the nations of the world; that the standards of international peace may be hoisted and that the oneness of the world of humanity may be promulgated. This American democracy may be the first nation to hoist the banner of international peace; through your efforts all this is possible and feasible.

May it be the first nation to promulgate the universality of mankind! May it be the first nation to upraise the banner of the Most Great Peace, until these philanthropic institutions, through this democracy, this nation, may be spread broadcast throughout the world. Truly, this is a great nation. Liberty has reached its utmost degree. It is a revered nation. The intentions are all good; they are indeed worthy of being the people to raise the tabernacle of this great peace and to hoist the standard of the oneness of humanity. I supplicate to God and I will ask aid and confirmation in your behalf.

ABDUL BAHA. Star, Vol. 3, No. 3, p. 9.

*** In the Orient I heard that there are many peace loving people in America. I left my native land to associate here with those who are the standard bearers of international peace. Having traveled from coast to coast, I find America a continent vast and progressive, the government just, the nation noble. ***

I attended many gatherings where international peace was discussed and am extremely happy to witness the results of these meetings, for one of the great teachings of Baha'o'llah relates to international peace. He founded and taught this principle fifty years ago in the Orient. He proclaimed universal peace among the nations; He summoned the people to establish universal peace among the various religions; He organized peace among many races, communities and sects. At that time He wrote

epistles to all the rulers and kings of the world and summoned them to cooperate with Him in spreading these principles, saying that humanity would not attain composure and rest save thru universal peace. And He practiced the principle in Persia. And therefore, today there are people of various religions and races in Persia and elsewhere, souls who followed the exhortations of Baha'o'llah, living together in the utmost love and fellowship, with no religious prejudice, no patriotic prejudice, no sectarian prejudice. Mohammedan, Roman Catholic, Jew, Buddhist, followers of Zoroaster, and all others live in unity and agreement.

Now, America has arisen to spread the teachings of peace, for the illumination of mankind and for bestowing happiness and prosperity on all the children of men. These are the principles of divine civilization. America is a noble nation, a standard bearer of peace throughout the world, shedding her light to all regions. Foreign nations are not untrammelled and free of intrigues like the United States, and are unable to bring about universal peace. But America, thank God, is at peace with all the world and is worthy of raising the flag of brotherhood and international peace. When the summons to international peace is raised by America all the rest of the world will cry, "Yes, we accept!"

The nations of every clime will join in adopting the teachings of Baha'o'llah, revealed over fifty years ago. In His epistles He asked the parliaments of the world to send their wisest and best men to an international world parliament, that should decide all questions between the peoples and establish universal peace. The last court of appeal, and the Parliament of Man long dreamed of by the poets, would be realized. It would be much more far reaching than The Hague Tribunal. * * * When we have the inter-parliamentary body, composed of delegates from all the nations of the world, devoted to maintaining universal peace and good-will, then we will have the Parliament of Man, of which the poets have dreamed.

ABDUL BAHA. Star, Vol. 6, p. 81.

Because the Californians seem to be so peace loving and possessed of such great worth and capacity, I hope that peace advocates among them may daily increase in number, until the whole population shall stand for peace. May the men of affairs in this democracy uphold the standard of peace. Thus may these altruistic thoughts radiate from this center toward all other regions of the earth and may this glory exist forever for this country. May the first flag of universal peace be upraised in this state. May the first illumination of reality shine gloriously on this soil. May this center become distinguished in all degrees, for the virtues of humanity and possibilities of advancement are boundless. There is no end to them and whatever be the degree to which humanity may attain there are always degrees beyond.

There is no phenomenon in the contingent realm of which it can be said, "Beyond this state of being and perfection there is no other," or "This has achieved the superlative degree." No matter how perfect it may appear to be there is still a greater degree of attainment to be reached. Hence, no matter how much humanity may advance there are higher degrees to be attained, because virtues are unlimited. There is an end for

everything save virtues and although this country has achieved extraordinary progress I hope that its attainment may be even greater, for the divine bounties are unlimited. ABDUL BAHA. Star, Vol. 5, p. 259.

*** The continent of America is most progressive. The means of instructions are prepared; the educational institutions are thoroughly equipped and the pupils are being systematically trained and educated. The wealth is on an upward tendency. Its government is democratic. Its advancement is unceasing. Its nation is hospitable. Its people are loyal, energetic and noble. Its inhabitants are free and the lovers of liberty. Its men are civilized and its women are cultured, refined and idealistic. On the other hand, all these advantages are on the material plane and I observe the majority of the people are submerged in the sea of materialism and agnosticism. The natural civilization is well nigh perfect; but it is in need of the civilization of heaven — divine civilization. "What do you mean by divine civilization?"

Divine civilization is the light. Material civilization is the lamp. Material civilization is the body: in itself it is not sufficient and humanity from every standpoint stands in sore need of divine civilization. Natural civilization insures material welfare and prosperity. Divine civilization vouchsafes man ideal virtues. Material civilization serves the physical world; divine civilization serves the world of morality. Divine civilization is a symposium of the perfections of the world of humanity. Divine civilization is the improvement of the ethical life of a nation. Divine civilization is the discovery of the reality of phenomena. Divine civilization is the spiritual philosophy. Divine civilization is the knowledge of God with rational and intellectual evidences. Divine civilization is eternal life. Divine civilization is the immortality of the soul. Divine civilization is the breath of the Holy Spirit. Divine civilization is heavenly wisdom. Divine civilization is the reality of all the teachings of the ancient prophets. Divine civilization is universal peace and the oneness of the world of humanity.

The holy Manifestations of God have been the founders of divine civilization and the first teachers of mankind and the spreaders of the fragrances of holiness and sanctity amongst the children of men.

ABDUL BAHA. Star, Vol. 4, p. 206.

*** Praise be to God, this American democracy presents capacity showing forth their readiness to become the flag-bearer of the Most Great Peace. May they be the hosts of the oneness of humanity. May they serve the threshold of God and spread that which is the good pleasure of God!

PRAYER

O Thou Kind Lord! This gathering is turning to Thee. The hearts are radiant through Thy love. The thoughts and the spirits are exhilarated through Thy glad tidings.

O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to the material degrees, and render this just government victorious.

Confirm this revered nation to hoist the standard of the oneness of humanity; to promulgate the Most Great Peace; to become thereby most glorious and praiseworthy among all the nations of the world.

O God! This American nation is worthy of Thy favors and is deserving of Thy mercy.

Make it near, dear to Thee, through Thy bounty and bestowal!

ABDUL BAHÁ. Wisdom Talks, April 30, 1912.

I am ever anticipating joyous news from America, wishing that all the newspapers and journals might write of the Bahais in the following terms:

These people are distinguished in all qualities; they have pure intentions; they are truthful to all humanity; they are trustworthy; they exercise kindness toward all mankind, and with heart and soul and life they are engaged in service. They depend upon God, they are severed from attachments of this world, albeit they are all engaged in some profession or work. They serve real civilization; in reality they are civilized people. They fear nothing whatever; night and day their thoughtful attention is devoted to philanthropic deeds; they wish no harm to any one, and they do not annoy any one. They put forth efforts in general philanthropy. Their greatest and highest desire is that bias may be removed from among the nations and sects of the world; that all mankind may be united with each other; that all wars and battles may be abolished from among the nations and powers of the world; that the standard of universal peace or the Most Great Peace shall be raised; that estrangement may cease entirely; that no religious fanaticism, racial or patriotic bias shall exist, for all are the creatures of God, and all are the signs of the power of God.

All the inhabitants of the earth belong to one nativity; they are all members of the human race and divisions of one nation. Differences are caused by superstitions.

For example: Germany and France are one country, but the division is made by an imaginary line. These two parts of one continent have become differentiated or separated; one is known as Germany and one as France, and with the greatest enmity have they arisen against one another, whereas they belong to the same fatherland and to the same race.

In short, we hope that the beloved of God may raise the standard of the solidarity of mankind in the center of the world; that all nations will unite and agree, gather together under the blessed banner attaining to the happiness of the world and the Kingdom.

ABDUL BAHÁ. A Heavenly Feast, p. 7.

Convey the utmost kindness to the friends and say: I have crossed half of the arc of the globe, till I reached America. My aim was that you may become awakened and mindful; perchance through the favor and bounty of God you may turn your faces toward the Kingdom.

Praise be to God that you are attentive. However, it is my hope that you may become the brilliant lamps of the world of humanity and the lights of the oneness of humanity may dawn through you; that you may arise to

serve the people of the world; that you may be the means of binding together the hearts of men; that you may hoist the banner of international peace, so that you may all attain to the greatest virtues of the world of humanity, that your attention to God may be uninterrupted; that you may receive the bestowals of the Holy Spirit, that you may become purified, sanctified, and the Kingdom of God may become established for eternity.

ABDUL BAHÁ. Message to Friends in Atlantic City, Nov. 21, 1912.

*** Therefore, O ye companions of Abdul Baha, display ye an effort, so that ye may make that region (America) the paradise of Abha, hoisting the banner of the Most Great Peace and spreading the teachings of the beauty of Abha; so that the slumberous world become awakened, the unconscious become mindful, the universe become another universe, the human world become the realm of the Kingdom, earthly emotions become heavenly attractions, cruelty and oppression be changed into love and faithfulness, the clattering of the sword be transformed into the sweet melody of the pen and the discordant sound of war become the wonderful song of love and intelligence; in order that all the individuals of humanity embrace each other and live among themselves in perfect love and affinity.

ABDUL BAHÁ. Tablets, Vol. 3, p. 559.

When the ship was abreast the Statue of Liberty, standing erect and facing it, Abdul Baha held his arms wide apart in salutation and said:

There is the new world's symbol of liberty and freedom. After being forty years a prisoner I can tell you that freedom is not a matter of place. It is a condition. Unless one accept dire vicissitudes he will not attain. When one is released from the prison of self, that is indeed a release.

Then waving adieu to the Statue of Liberty, he continued:

In former ages it has been said, "To love one's native land is faith," but the tongue in this day says: "Glory is not his who loves his native land, but glory is his who loves his kind" — humanity. ***

*** The ship now pointed its nose up the North River, and gazing in a look of bewildered amazement at the rugged sky line of the lower city, formed by the downtown sky-scrapers, Abdul Baha said, pointing at the towering buildings:

These are the minarets of Western World commerce and industry, and seem to stretch these things heavenward in an endeavor to bring about this universal peace for which we are all working, for the good of the nation and mankind in general.

The bricks make the house, and if the bricks are bad, the house will not stand as these do. It is necessary for individuals to become as good bricks, to eradicate from themselves race and religious hatred, greed and a limited patriotism, so that, whether they find themselves guiding the government or founding a home, the result of their efforts may be peace and prosperity, love and happiness.

ABDUL BAHÁ. Star, Vol. 3, No. 3, p. 3.

O Thou kind Lord! Thou hast created all humanity from the same original parents. Thou hast destined that all shall belong to the same

household and in Thy holy presence they are all Thy servants and all mankind are sheltered beneath Thy tabernacle. All have gathered together at Thy table of bounty, all are radiant through the light of Thy providence.

O God! Thou art kind to all, Thou hast provided for all, Thou dost shelter all. Thou conferest life upon all, Thou hast endowed each and all with talents and faculties and all are submerged in the ocean of Thy mercy.

O Thou kind Lord, unite all! Let all the religions agree. Make all the nations one, so that all may see one another as one kind, the denizens of the same land. May they all associate with one another with perfect amity and unity.

O God! Hoist the banner of the oneness of humankind. O God! Establish the Most Great Peace! Cement Thou, O God, the hearts together.

O Thou kind Father, God! Exhilarate the hearts through Thy fragrance of love; brighten the eyes through the light of Thy guidance; cheer the hearing of all with the melody of Thy Word and shelter us all in the cave of Thy providence.

Thou art the mighty and powerful! Thou art the forgiving and Thou art the One who overlookest the shortcomings of all humankind!

ABDUL BAHÁ. *Wisdom Talks*, p. 22.

TABLET TO PERSIA — 1917

COMMUNE READ BY THE FRIENDS OF GOD IN PERSIA

Thou seest me, O my God, on this lofty mountain, the sublime and supreme threshold, the shelter of every great one and the refuge of all the glorious and noble. Verily, the youths whose hearts were burning with the fire of the love of God in the past ages have taken shelter therein, the meeting-place of the prophets, the refuge of His Holiness Elijah, the shelter of Isaiah. The Spirit of God, Jesus the Christ (upon Him be greeting and praise!) passed over this mountain, in the supreme threshold, pressed by the feet of the Lord of Hosts.

O Lord, this is a mountain to which Thou hast given the name Carmel in the Torah, and Thou hast attributed it to Thyself in the innermost heart of the Tablets and scriptures.

O Lord, verily, I invoke Thee on this supreme threshold, under the wing of the gloomy nights; pray to Thee with throbbing heart and flowing tears, implore Thee, supplicate between Thy hands and cry: O my Lord, verily, the fire of battles is raging in the valleys, hills, and streams, and the fire of war is burning even under the seas and high in the air in destruction and devastation. The earth is enveloped by its own fires and the seas are encompassed by its own storms, thunderbolts and floods.

O Lord, the souls are stifling, the death rattle is in their throat, the earth quakes and has become so small that even the birds are frightened in their nests and the animals terrified in their lairs and caves.

We hear only the sighs of the maidens and the cries of the orphans, the moaning of the mothers, the tears of the fathers because of false reports. We see only tears flowing from every bereaved mother, and the heart of every father, bereft of sons, burning. Towns are being devastated,

people are perishing, the children are made orphans and the women are becoming widows. This is only because of our heedlessness of Thy commemoration and our deprivation of Thy love. Verily, we have been occupied with ourselves. The intoxication of passion seized us; we have taken the road of heedlessness and blindness; have abandoned the path of guidance and have chosen the path of obstinacy and forgotten the commandments of the ancient scriptures. We have forsaken the exhortations in the preserved tablets and parchments — the great verses.

O my Lord! O my Lord! I confess and acknowledge the sins. Verily, every dark calamity and every hard ordeal has surrounded us by our own hands in this transient world. O Lord, verily, the minds are astounded, the souls are repelled, and there remains only blackened faces, deaf ears, speechless tongues and hearts heedless of Thy commemoration, filled with human passions and desires.

O Lord, Thou hast said in Thy manifest book and in Thy great glad-tidings, with explicit statement: "God does not change that which a people have, until they change what is within themselves." "And when they forgot God, He made them forget themselves."

O my Lord, verily, the nations have gone too deep into the fields of battle and struggle. Nothing will check this sweeping torrent and this grinding war but Thy mercy, which has encompassed that which was and is.

O Lord, do not deal with us according to our offenses, and forgive our sins and trespasses. Imperfections are the characteristics of everything possible of creation in the arena of Thy world. And to Thy forgiveness and pardon Thou hast accustomed every one in existence.

O Lord, only favor and mercy to every sinner, who has fallen into the pit of degradation and wretchedness, is befitting to divinity, and only by the imperfections of servitude will the perfections of divinity become manifest. O Lord, verily, the brilliant rays of the Sun of Reality are the removers of the utter darkness and the pure water cleanses the foulness and the sorrow of the world.

O my Lord, verily, the sins are bubbling foam and a full ocean is Thy mercy. Trespasses are bitter trees and Thy pardon is a fire whose flame is intense.

O my Lord, remove the veil, scatter this dense cloud on the horizon, extinguish these fires, subdue this flood, in order to staunch the bloodshed, as compassion to the widows and mercy to the orphans; that these hurricanes may cease, the thunderbolts be extinguished, the torrents quelled, the land become visible, the souls find composure and the breasts be dilated. And we will thank Thee for Thine abundant favor, O Thou dear! O Thou forgiver!

O my Lord, verily, Thou hast clearly stated in the tablets and scriptures that, had the ordinances fallen on solid rock, rivers would have gushed forth, and it had crumbled to pieces from fear of the Dear, the Powerful. But the hearts are harder than the rocks and the souls are in heedlessness and pride. The people of heedlessness do not profit by the verses and exhortations.

O my Lord, verily, Thine exhortations are celebrated and have been spread broadcast, in the East and the West of the earth. Thou hast

called to love and harmony and to forsake discord in all regions, so that the East of the earth may embrace the West; the people of the desert may embrace the people of the city; their scattered members become reunited and the lost ones be gathered together; that the darkness of the earth may pass away and its light shine forth. But the eyes and the inner sight have become blind, the ears deaf, the hearts hardened and the susceptibilities like rocks and stones. The minds and intellects are confused. Souls have forgotten the explicit teachings of the Book, Thou hast promised them for punishment. Thus they have merited severe punishment and deserve the sentence of torment.

O Lord, forgive our sins and stumbling. Make us not an example for the possessors of insight. Guide us to the straight path, so that we may awake from the slumber of passion and be saved from heedlessness and blindness. Deliver us, O Lord of verses, from the abyss of passions and preserve us from errors.

O my Lord, verily, we have forgotten faithfulness and are enjoying unfaithfulness. With the people of oppression and vice we are associating. There is no deliverer for us save Thee. There is no answerer save Thee. There is no refuge save Thee. Verily, we have trusted in Thee and we lay our affairs in Thy hands. Deal with us according to Thy favor and pardon and punish us not according to Thy justice and wrath. Verily, Thou art the compassionate! Verily, Thou art the pardoner and, verily, Thou art the forgiver!

O my Lord, verily, the people of righteousness and goodness and the communities of freedom in every country are turning to Thee, at dusk and dawn; supplicating between Thy hands during the wing of the night and in the dew of the morn, lamenting as a bereaved mother laments during the grievous nights, burning with the fire of sorrow, yearning and separation. They are longing for Thy meeting even with laceration of soul, as they traverse the dunes and the hills and cross the valleys and the heights. But these wars that demolish mountains have interfered so that news has ceased and the doors are closed.

O Lord, comfort them in their loneliness; deliver them from their terror and guide them in their affairs.

O my Lord, Thou knowest my sighs, my cries and my anguish, the burning pain because of their separation; my great longing for their meeting; my yearning for their love; my desire for their remembrance and my anxiety to see them. Day and night their remembrance is my treasure and my roses. When night comes, my heart loves the memory of their illuminated faces. I yearn for them as the nightingale yearns for the beautiful meadows.

O my Lord, open the doors, prepare for us the means, render the path safe and pave the way, so that the sincere ones may be reunited in the lofty meetings; the attracted ones gathered together in Thy commemoration in the great assemblies, to speak among the people of Thy bestowals and taste of the honeycomb of Thy meeting. Then the breezes of acceptance will reach them and they will be swayed thereby as if intoxicated by wine.

Verily, Thou art the powerful, the dear, the giver, and, verily, Thou art the generous, the compassionate, the chosen one. **ABDUL BAHÁ. 1917.**

ADDENDA

All great movements have advanced thru altruism, selflessness and self-sacrifice, and not thru the interchange of public opinion.

It is my hope that all of us, with the greatest power, may arise to serve this most important cause — universal peace — and become the means of the welfare of the world of humanity.

ABDUL BAHÁ. Extract from Ahmad's Diary, July 12, 1913.

In this age the college which is dominated by a denominational spirit is an anomaly, and is engaged in a losing fight. It cannot long withstand the victorious forces of liberalism in education. The Universities and Colleges of the world must hold fast to three cardinal principles. First: Whole-hearted service to the cause of education, the unfolding of the mysteries of nature, the extension of the boundaries of pure science, the elimination of the causes of ignorance and social evils, a standard universal system of instruction and the diffusion of the light of knowledge and reality. Second: Service to the cause of the students, inspiring them with the highest ideals of ethical refinement, teaching them altruism, inculcating in their lives the beauty of holiness and the excellency of virtue and animating them with the excellencies and perfections of the religion of God.

Third: Service to the oneness of the world of humanity, so that each student may consciously realize that he is a brother to all mankind irrespective of religion or race. The thoughts of universal peace must be instilled in the minds of all the scholars, in order that they may become the armies of peace, the real servants of the body-politic of the world. God is the Father of all. Mankind are His children. The globe is one home. Nations are the members of one family. The mothers in their homes, the teachers in the schools, the professors in the colleges, the presidents in the universities, must teach these ideals to the young from the cradle up to the age of manhood.

ABDUL BAHÁ. Extract from Ahmad's Diary, Feb. 15, 1914.

* * * It is established that mankind is in need of an ideal universal Instructor in order to unify under the shade of one Word the various nationalities, causing antagonistic communities to drink from one fountain, changing enmity and hatred into amity and love and transforming strife and war into peace and salvation.

In this manner His Holiness Mohammed — upon Him be peace and greeting! — conciliated together the various contending, warlike, barbaric tribes and nomads of Arabia, ushered them beneath the shade of the tent of agreement, upraised a lofty banner in the world of physical and spiritual science and attained to the highest station of everlasting glory.

Likewise, His Holiness Christ — upon Him be peace! — gathered around the one spring of unity, the inimical, the quarrelsome and the warring nations of Greece, Rome, Syria, Chaldea, Assyria and Egypt, who exercised toward each other the utmost rancor and contempt. He established among them the ideal bond of communication.

The above instances demonstrate irrevocably that the world of humanity is in need of "Universal Teachers and Instructors," and they are the holy, divine Manifestations.

If certain souls pretend that they are of the elect and not in need of education, it is similar to the pretense put forth by private soldiers that they are skilled and efficient and do not need the instruction of the General. It is evident that such a statement is baseless. All the individuals of the army, whether privates or officers, are in need of the supervision of the Commander-in-chief, who is the general instructor. * * *

ABDUL BAHÁ. Extract from Ahmad's Diary, Sept. 11, 1913.

The average intelligent westerner of today is not a Christian; he is a secular churchman. Parrot-like he may respect the teachings as laid down by Christ in the Gospels, but he will not be ready to live up to these commandments. Christ says: "Whosoever shall smite thee on thy right cheek, turn to him the other also." But now European Christians are armed to the teeth, ready to cut each other's throats at the slightest provocation. Again Christ repeats the old law: "Thou shalt not kill, and whosoever shall kill shall be in danger of judgment!" How does this correspond with the murderous butchery of the Mohammedans and Christians in the late war between Turkey and the Balkan allies, who in turn fell upon each other as soon as they put their so-called common enemy hors-de-combat? Again Christ says: "Blessed are the peace-makers, for they shall be called the children of God." How does this agree with the intrigues of politicians, the machinations of the diplomatists behind the closed doors of their chancelleries and the constant incitement of the press with their pseudo-patriotism, and the Continent of Europe becoming one vast, dangerous arsenal, for the combustion of which only one spark is necessary to start a world consuming conflagration?

ABDUL BAHÁ. Extract from Ahmad's Diary, Feb. 12, 1914.

The future of Germany is very bright. The German people on the whole are religious. They are very noble and progressive. The Cause of God will advance among such a good-hearted people. The star of the religion of Baha'ollah will rise resplendent from the horizon of that country. The banner of universal peace will wave over the German people, to the contrary notwithstanding.

ABDUL BAHÁ. Extract from Ahmad's Diary, Oct. 16, 1914.

Speaking of the war between Greece and Bulgaria:

There is no benefit in this human butchery, this spoliation, this destruction!

Mankind must learn the lesson of peace; they must be instructed in the school of love.

What is this insanity! What is this fratricide! What is this ruthlessness! Away with the nightmare of war! Banish the thought of strife and sedition! Are we not brothers? Are we not the children of one father? Are we not the sheep of one shepherd? How long this blindness! How long this military lunacy!

ABDUL BAHÁ. Extract from Ahmad's Diary, July 3, 1913.

O ye friends and maid-servants of the Merciful! Your letter was received. Its contents conformed with the reality, for it was the song of the heart and of the spirit and the sweet melody of the soul and consciousness. You have expressed the hope that in this radiant century you may become confirmed in the service of the oneness of the world of humanity and the promoters of universal peace. This hope is acceptable at the threshold of the Almighty, and this intention is the most great intention. Perseverance and steadfastness in every aim will ultimately bring about its fulfillment and realization.

ABDUL BAHÁ. Extract of Tablet to Racine Assembly.

In a similar manner all of us must banish from the spheres of our minds all the names, mentions and thoughts save Baha. To know and recognize Baha and His commands: this is our heavenly power; this is the confirmation of the Kingdom; this is the cause of our spiritual attraction, and this is conducive to our everlasting glory. I declare by God nothing else will benefit us. It is the source of our salvation in the other world and the motive of our honor in this world.

As each one of you present in this meeting returns to his respective home let him carry away these words with him and speak about them to the believers, so that all the friends, with one heart, one resolution, one spirituality, one attraction and one spirit may arise in the service of the Cause; unfurl the flag of brotherhood, diffuse the rays of the sun of universal peace, plant the new seeds of heavenly civilization, scatter the teachings of the unity of religions, dispel the darkness of dogmas, declare the glad-tidings of the oneness of the world of humanity and uplift the children of men from the depths of despair. Let the watchword of the believers be love: love of God and love of man.

ABDUL BAHÁ. Extract from Ahmad's Diary, March 7, 1914.

Let all the mysteries be sacrificed to the mystery of Baha, and all the secrets be ransomed to the secret of Baha.

The mystery or the secret of Baha is the oneness of the world of humanity, universal love, benevolence and mercy toward the broken-hearted ones, sympathy with the down-trodden, peace and welfare among all the children of men, the breath of the Merciful, attraction of the divine fragrances, severance and detachment of heart to this mortal world, freedom, liberty and release from the pains and sorrows of this earthly life. And when these mysteries are fully revealed they will be conducive to everlasting life. ABDUL BAHÁ. Extract from Ahmad's Diary, June 7, 1914.

Verily, those among the friends who were martyred in the path of God — Verily, this is a favor from God which He bestoweth upon whomsoever He chooseth! Verily, God is the most bountiful! — attained what the holy ones in the supreme Kingdom yearned for, and quaffed the wine of grace from the bountiful hand of thy Lord, the merciful — may my spirit be a sacrifice to them!

Therefore, be not sorrowful, for it is a great bounty for them and by it (martyrdom) the fire of the love of God is increased in glowing, the Word

of God in spreading, the standard of God in elevation, the fragrances of God in diffusion. And by this blood the tree of peace is watered, the orchard of unity and harmony pruned; and by it the fragrances of holiness emanate from the Tree of Life and are being diffused in the world. Verily, this is from the mercy of God which is bestowed upon whomsoever He wishes. **ABDUL BAHÁ.** Translated by Ahmad Sohrab, Nov. 22, 1910.

Regarding the rainbow: This rainbow is the Covenant of God and the Testament of the merciful One. The lights of the Kingdom and the heavenly illumination emanated from this rainbow. This rainbow is the sign of the removal of the wrath of God from all the people, and the sign of prosperity, tranquility, universal peace, the oneness of humanity and the unity of the world of man. I hope that all the people may attain to worthy service in this paradise of Abhá, and finally ascend to the supreme Kingdom. **ABDUL BAHÁ.** Extract from Tablet to J. T. W.

Let us all remember we have traveled over many countries and up-raised the flag of truth over many climes. People everywhere listened to the words with great attention, and the fragrances of the paradise of Abhá were spread. Now we must render due thanksgiving to the Blessed Perfection for He hath under all circumstances guided our steps to promulgate His words among mankind. We are now returning home after accomplishing our work. There we will put our brow at the "Holy Threshold" and pray in behalf of all the friends throughout the world; supplicating His confirmation, so that they may arise to diffuse the sweet scent of His utterances and summon all men to the standard of universal peace, brotherhood, divine civilization and spirituality. May their hearts be inspired with the Holy Spirit and the powers of the Kingdom of Abhá!

ABDUL BAHÁ. Extract from Ahmad's Diary, Dec. 2, 1913.

It is impossible to realize the grandeur and spiritual significance of these peerless days! God is establishing in the hearts of men His Kingdom of peace and good-will. Blessed are those who have taken part in this glorious work.

ABDUL BAHÁ. Extract from Ahmad's Diary, March 10, 1914.

EXCERPTS
FROM
MYSTERIOUS FORCES OF CIVILIZATION
Written in Persian by an eminent Bahai Philosopher in 1875

It is indeed evident to all men of discernment that at this time the world-illuminating majesty of the Shah has determined to encourage the progress, comfort and culture of the inhabitants of Persia; and the building and peopling of their cities. He has resolved to deliver judgment in an equitable spirit, so that by the light of justice he may make Persia the envy of the kingdoms of the East and West, and to restore the fragrance of her former excellent ages, and the joy of life to the veins and arteries of her people. Therefore it seemed well to this servant, out of the fullness of his gratitude, and for the love of God, to set forth in writing the manifold benefits of his great goodness.

And this servant has withheld his name that this purpose should be made manifest, and that it should be made clear that he possessed no desire but the good of all.

But knowing that virtue is proven by just deeds, he offers, as a faithful servant of God, these few words of exhortation to the sons of his native land.

Pp. 14-15.

Therefore must we gird up the vesture of ambition round the loins of enthusiasm, and earnestly strive to seize the just causes of comfort, peace, happiness, knowledge, culture, art, honour, glory, for the benefit of all, and to show unto men the right path to the summit of true dignity. So that the bright land of human faculty fertilized by the pure water of sincere intention and the limpid river of endeavour, may flourish and become verdant with the fragrant herbs of personal virtue, and the smiling flowers of open praise. And that the character of real worth may prosper and ripen to the envy of the gardens of ancient science.

May this blessed land of Persia become the place of manifesting human qualities in all their degrees, and may the mirror which reflects the world become a mirror reflecting civilization.

Pp. 12-13.

“Should we not, indeed, save the whole body of soldiers, who risk their lives on many occasions of peril in the service of the government and the nation, from the greatness of their poverty, and from sore oppression, and endeavour to ameliorate their lot and to improve their rations, uniforms and dwellings, and strive to teach their officers the art of war and to be prepared for battle?”

“Should we not provide them with firearms and ammunition, and can we be blamed for our desire to do so?” * P. 36.

* In Persia, with the exception of a few regiments under the command of Russian officers, there is practically no army. The soldiers, who are to maintain order throughout the country, receive neither clothes nor pay, and are in consequence obliged to have a trade by which to support themselves. Thus most of the time they cannot be depended upon, except when they can derive their livelihood from plunder.

*** An organized state is bound to keep an army; but, on the necessity of suppressing war.

* * * The chief, nay, the universal purpose of establishing by great laws the principles and foundations of all kinds of civilization, is the happiness of human beings; and human happiness lies in being near to the "Threshold of the Almighty God," and in the well-being of all persons, whether of high or low station. And the perfecting of the morals of humanity are the chief means towards those ends. The outward trappings of civilization, without inward moral advancement, may be likened unto confused dreams which cannot be interpreted; and sensual enjoyment apart from spiritual perfection is like unto the mirage which he that is athirst believes to be water.

For, the fulfilling of the will and pleasure of God, and the advancement of the peace and well-being of the people cannot be perfectly achieved by external civilization alone. That the nations of Europe, indeed, have not yet progressed to any great height of moral civilization is manifest from the thoughts and acts of them all.

Reflect, for example, that the principal design of the various states today is to seize possession of each other's territories and to destroy one another and that, although they are thus moved by intense inward hatred, they yet make a great show and profession of extreme friendliness, love and brotherhood. It is commonly said that "the king who makes peace and loves reconciliation is aiming more than those kings who have war in their hearts at the building of huge battleships and the increase of military forces, because reconciliation and peace cannot be attained without large armaments."

Under cloak of this they are continually stirring, both by day and by night, with great efforts to make vast provision and preparation for war. The poor people, the poor subjects of these kings, those who gain their livelihood by the sweat of their brow, by undergoing the hardships of their callings, are compelled to yield up the greater part of their hard-won earnings for this purpose, the accumulation of war materials and the training of men to be warlike. How many thousands of men there are who, instead of devoting themselves to the useful arts of peace, are daily employing their keenness and industry to the invention of new deadly instruments of war which are to be the means of shedding the blood of their fellow creatures with greater facility and profusion. Every day some such new and deadly weapon is being invented, and as the old ones cannot compete with the new the European governments are constantly being obliged to abandon the older fashioned armaments and to make ready new ones. * * * The tremendous expense of equipment with these new weapons has to be borne by the unfortunate subjects of either state.

Now, what think you? Does this outward civilization without the true inward civilization give rise to general peace and well-being, and is it likely to meet with the divine sanction and approval? Or is it the destroyer of the highest principles of humanity and of the foundations of happiness and prosperity?

In the years 1870-1871 of the Christian era, during the war between Germany and France, it is known that about 600,000 persons were killed and wounded in battle. How many families were utterly ruined! And how many towns, which in the evening were flourishing and prospering exceedingly, in the morning were razed to the ground and laid waste! How many little children became orphans, and how many others lost their

foster-parents and guardians! How many fathers and mothers stricken in years had to look on whilst the fruit of their loins, their young sons, were struggling amidst the dust and blood and dying! How many wives were widows, bereft of their husbands and left without any one to help them!

Who does not remember likewise the burning by the Germans of many of the grand and magnificent buildings in France, the destruction of libraries and the conflagration of military hospitals with all the sick and injured inmates? And the terrible occurrences that took place during the Commune in Paris, and the horrible fate that befell many of those who were opposed to it?

Who does not remember the long years of quarreling and enmity between the religious leader of the Roman Catholics and the German Government under Bismarck? And the ruin of cities and houses caused by the bloodshed during the Carlist War in Spain?

There are in short only too many catastrophes of this kind that might be mentioned which prove the deficiency of the European peoples in moral civilization.

As the present writer has no wish to cast reflections, he does not enter into further details, but it is clear enough that no man of thought and discernment would approve of a state of things in which such events could take place. How could it be possible to these peoples and nations among whom such terrible events, utterly opposed to all peaceful and human ideas, are happening to lay claim to complete and real civilization, especially as the only outcome of such inhumanity is conquest and temporary dominion, as its achievement and consequence is not lasting and enduring, and therefore is not worth the study and contemplation of thoughtful men?

In past centuries Germany conquered parts of France, likewise the French frequently established their rule over parts of Germany.

Is it just that those 600,000 poor people, God's servants, whom we have mentioned, should have been sacrificed for temporary results and external interests of this kind? In the name of God, no! Even a child can understand the injury and injustice caused by such methods.

But when the heart, influenced by worldly desires, throws a hundred thousand veils over the eyes, both the eyes and the judgment grow blind; then hatred enters, the understanding becomes obscured, and a hundred veils coming from the heart blind the eyes.

Yea, the true civilization will raise its banner in the center of the world, when some noble kings of high ambitions, the bright suns of the world of humanitarian enthusiasm, shall, for the good and happiness of all the human race, step forth with firm resolution and keen, powerful minds and hold a conference on the question of universal peace; when, keeping fast hold of the means of enforcing their views, they shall establish a union of the states of the world and conclude a definite treaty and strict alliance between them upon conditions not to be evaded. When the whole human race has been consulted through their representatives and invited to ratify this treaty, which, verily would be a treaty of universal peace and would be accounted sacred by all the peoples of the earth. It would be the duty of the united powers of the world to see that this great treaty be strengthened and should endure.

In such a universal treaty the limits of the borders and boundaries of every state should be fixed and the customs and laws of every government; all the agreements and the affairs of state and the arrangements between the various governments should be propounded and settled in due form; the size of the armaments for each government should likewise be definitely agreed upon, because if in the case of any state there were to be an increase in the preparation for war it would be a cause of alarm to the other states. At any rate the basis of this powerful alliance should be so fixed that if one of the states afterwards broke any of the articles of it the rest of the nations of the world would rise up and destroy it. Yea, the whole human race would band its forces together to exterminate that nation.

If so great a remedy should be applied to the sick body of the world it would certainly be the means of definitely and permanently healing its illness by the inculcation of universal moderation. Reflect that, under such conditions of life no government or kingdom would need to prepare and accumulate war materials or would need to pay heed to the invention of new weapons of offense for the vexation and hurt of mankind. On the contrary, they would require but a few soldiers as a means of assuring the safety of the state, punishing the wicked and rebellious and preventing the growth of civil sedition. Not more than these few would be needed.

* * * All the inhabitants of a state would be freed from bearing the burden of the tremendous expense of an army; in the second, the many persons who now devote their lives to the invention of fresh instruments of war would no longer waste their time upon such work, which would but encourage ferocity and bloodthirstiness and is repugnant to the universal ideal of humanity. On the contrary, they would then employ their natural gifts in the cause of the general well-being and would contribute towards the peace and salvation of mankind. All the rulers of the world will then be settled on the peaceful thrones amid the glory of a perfect civilization and all the nations and peoples will rest in the cradle of peace and comfort.

Some persons who are ignorant of the world of true humanity and its high ambitions for the general good reckon such a glorious condition of life to be very difficult, nay rather, impossible to compass. But it is not so. Far from it. For by the grace of God and by the testimony of the Beloved, those near to the threshold of the Creator and by the incomparably high ambitions of the souls that are perfect and the thoughts and the opinions of the wisest men of the age, there never has been and is not now anything improbable and impossible in existence. What are required are the most resolved determination and the most ardent enthusiasm. How many things which in ancient times were regarded as impossibilities, of such a kind that the intellect could hardly conceive them we now perceive to have become quite simple and easy. Why then should this great and important matter of universal peace which is verily the sun amongst the lights of civilization, the cause of honor, freedom and salvation for all, be considered as something improbable of realization?

It is evident that the honor and greatness of man have not arisen through bloodthirstiness, the destruction of cities and kingdoms, the ruining and murdering of armies and peoples. On the contrary, the cause of highmindedness and prosperity is based upon the cherishing of justice and the sympathy with one's fellow-citizens, from the highest to the lowest;

upon building up the kingdom, the cities and villages, the suburbs and the country and upon the freedom and quiet of the servants of God in laying down the foundations of the principles of progress and in the extension of the commonweal, the increase of wealth and general prosperity. * * *

* * * Napoleon the First found no benefit in his victories over the kings of Europe, but he ruined well-constituted kingdoms and well-cultivated countries, he destroyed hundreds of thousands of men, terrorized and intimidated the whole continent of Europe, and ended his life in wretched captivity. Such were the results left behind them by these kings and their huge conquests. Pp. 125-141.

* * * Yea, the expansion of the world and the subduing of the world are praised: yea, even war is sometimes the great foundation of peace and destroying is the cause of rebuilding. If for example, a great sovereign should wage war against a threatening foe, or for the unification of the whole body of people and divided kingdom, he may urge the steed of resolution into the race-course of bravery and courage; in short, this war may be essentially attuned to the melodies of peace, then verily, this fury is kindness itself and this oppression is the essence of justice itself and this war is the source of reconciliation. Today the true duty of a powerful king is to establish a universal peace; for verily, it signifies the freedom of all the people of the world. P. 148-149.

* * * Take, for example, a people truly pious, proficient in reading, writing and possessed of a variety of sciences; should an action be perpetrated contrary to the justice of God and of their Sovereign, they must first of all appeal to the local government, and then if no redress be obtained they must carry the question in dispute to the High Court, explaining the deviation of their local government from the paths of justice. The High Court should then demand explanations from that locality.

Certainly the person who discovered the error and corruption undermining the local government, should be entitled to gratitude and reward from the public. * * * Pp. 43 and 44.

* * * The second characteristic of progress and self-perfecting consists in the observance of justice and righteousness.

There must be no respecting of personal advantage and no seeking after personal profit but, without regarding any one a man must keep the just laws and recognize himself as a member of the body of God's people. Pp. 80-81.

In like manner, when the sincere purposes and the justice of the sovereign, the knowledge and perfect political efficiency of the ministers of state and the ambition and the enthusiasm of the people are all realized at the same time, then indeed, the millennium of progress and human perfection, the consummation of the glory and the prosperity of state and nation will be accomplished. P. 225.

EXCERPTS
FROM
A TRAVELER'S NARRATIVE

Written to illustrate the episode of the Bab

*** The primary foundation of the faith of God and the religion of God is this, that they should not make diverse sects and various paths the cause and reason of hatred. These principles and laws and firm sure roads appear from one dawning-place and shine from one day-spring, and these diversities were out of regard for the requirements of the time, season, ages, and epochs.

O unitarians, make firm the girdle of endeavor, that perchance religious strife and conflict may be removed from amongst the people of the world and be annulled. For love of God and His servants, engage in this great and mighty matter.

Religious hatred and rancor is a world-consuming fire and the quenching thereof most arduous, unless the hand of divine might give men deliverance from this unfruitful calamity.

Consider a war which happens between two states: both sides have foregone wealth and life: how many villages were beheld as though they were not! This precept is in the position of the light in the lamp of utterance.

P. 71.

*** If the unitarians had in the latter time acted according to the glorious law (which came) after His Highness the Seal of the prophets (May the life of all beside Him be His sacrifice!), and had clung to its skirt, the foundation of the fortress of religion would not have been shaken and populous cities would not have been ruined; but rather cities and villages would have acquired and been adorned with the decoration of peace and serenity. ***

P. 72.

*** It became clear and obvious even to statesmen that the fundamental intentions and ideas of this sect were things spiritual, and such as are connected with pure hearts; that their true and essential principles were to reform the morals and beautify the conduct of the human race, and that with things material they had absolutely no concern.

P. 66.

*** At all events the undeniable truth is this: that for nigh upon thirty-five years no action opposed to the government or prejudicial to the nation has emanated from this sect or been witnessed (on their part), and that during this long period, notwithstanding the fact that their numbers and strength are double what they were formerly, no sound has arisen from any place, except that every now and then learned doctors and eminent scholars (really for the extension of this report through the world and the awakening of men) sentence some few to death. For such interference is not destruction but edification when thou regardest the truth, which will not thereby become quenched and forgotten, but rather stimulated and advertised. ***

P. 67.

* * * So Baha'ollah made the utmost effort to educate (His people) and incite (them) to morality, the acquisition of the sciences and arts of all countries, kindly dealing with all the nations of the earth; desire for the welfare of all peoples, sociability, concord, obedience, submissiveness, instruction of children, production of what is needful for the human race, and inauguration of true happiness for mankind; and He continually kept sending tracts of admonition to all parts, whereby a wonderful effect was produced.

P. 69.

* * * But when their principles acquired fixity and stability and their conduct and behavior were known and appreciated, the veil of doubt and suspicion fell, the true character of this sect became clear and evident and it reached the degree of certainty that their principles were unlike men's fancies, and that their foundation differed from the (popular) opinion and estimate. In their conduct, action, morality, and demeanor was no place for objection; the objection in Persia is to certain of the ideas and tenets of this sect. And from the indications of various circumstances it hath been observed that the people have acquired belief and confidence in the trustworthiness, faithfulness, and godliness of this sect in all transactions.

P. 82.

During the period of their sojourn in Irak these persons became notorious throughout the world, for exile resulted in fame in such wise that a great number of other parties sought alliance and union, and devised means of acquiring intimacy with them.

But the chief of this sect (Baha'ollah) discovering the aims of each faction, acted with the utmost consistency, circumspection and firmness. Reposing confidence in none, He applied Himself as far as possible to the admonition of each, inciting and urging them to good resolutions and aims beneficial to the state and nation. And this conduct and behavior of the chief acquired notoriety in Irak.

So likewise during the period of their sojourn in Irak certain functionaries of foreign governments were desirous of intimacy and sought friendly relations (with them); but the chief would not agree.

Among other strange happenings was this, that in Irak certain of the royal family came to an understanding with these (foreign) governments and (induced) by promises and threats, conspired with them. But this sect unloosed their tongues in reproach and began to admonish them, saying, "What meanness is this, and what evident treason; that man should, for worldly advantages, personal profit, easy circumstances, or protection of life and property, cast himself into this great detriment and evident loss, and embark in a course of action which will conduce to the greatest abasement and involve the utmost infamy and disgrace both here and hereafter! One can support any baseness save treason to one's country, and every sin admits of pardon and forgiveness save (that of) dishonoring one's government and injuring one's nation."

And they imagined that they were acting patriotically, displaying sincerity and loyalty, and accounting sacred the duties of fidelity; which noble aim they regarded as a moral obligation.

So rumors of this were spread abroad through Irak-i-Arab, and such as wished well to their country loosed their tongues in uttering thanks, expressing approval and respect.

P. 91.

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